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// JOURNAL

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THE CEYLON BRANCH

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On the Origin of the Sinhalese Language;

By James Alwis, Esq., M. R. A, S.

Section Second.

In a previous paper I adverted to a few historical facts in proof of the proposition, that 'the Sinhalese is an affiliated dialect of the Sanskrit, and that it bears no affinity to the Dravidian or South-Indian class of languages.' In the present I purpose to adduce the promised proof: and here I may premise that (1) whether we compare the *phonetic system* of the Sinhalese with that of the Dravidians; or (2) resort to *lexical analogies* of the same languages; or (3) compare their *grammatical relations;* or (4) examine the *syntactical arrangement* of their words, we arrive at but one conclusion, viz., that the Sinhalese is as independent of the Dravidian as the latter is of the Sanskrit.

Sounds.

There is some resemblance between a few of the modern Sinhalese and Tamil letters; but this does not lead to any important

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result, since both Alphabets are derived from the Deva Nàgarì,* and since also the peculiarities which distinguish the Sinhalese from the Tamil are such as to render it very probable that each had an independent origin. Before proceeding however to point them out, it may be stated that the Sinhalese alphabet now in current use was not the one employed in the third century, since the earliest unmistakeable record of a royal grant engraved on a rock about A. D. 261, intended to be read by the Sinhalese of after-generations, and therefore written in the Sinhalese language, is in the Deva Nàgarì character.†

To the Telagu, Canarese, and the Tamil, as well as to the Sinhalese, are known a short e and o ; but these have been of comparatively recent introduction into the Sinhalese; for our alphabet itself, like the Deva Nàgarì, does not give any symbols for the long sounds.

The Tamil has no characters corresponding to the ri, lri, au, and ah; nor has it adopted the obscure anusvâra.‡ Though all these are found in the Sinhalese alphabet, yet it is only the last which is necessary to express the Sinhalese, the other letters being used for the purpose of expressing either Pàli or Sanskrit words. Among the Sinhalese vowels there are also two characters not found in the Deva Nàgarì. These are æ and àe. It is true they are not given in our alphabet, which is in every respect identical, as regards sounds, with the Deva Nàgarì; and that they are not found in the Sidatsangarâ. But, whether or not we regard them as modifications of the a and à, it is important to bear in mind that there are in the Sinhalese many hundred words whose initials begin with these sounds, whilst it is impossible to say how frequently they occur as medials, as *a* in 'bat' or *a* in 'stand'. Now it is very remarkable that, whilst this æ is deficient in all the South-Indian Alphabets, no

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* Caldwell's Drav. Grammar, p. 93 et seq.

† See the Ceylon Almanac for 1834.

‡ 'There is nothing in any of the Dravidian Languages which corresponds to the use of the obscure nasal *Anusvâra* as a final, in Hindi and in the northern vernaculars.'—*Caldwell's Comp. Grammar.* p. 108.

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Dravidian organs of speech can pronounce it correctly. We have often been amused in our intercourse with the Tamils by their ludicrous pronunciation of it. If, e. g., a Tamilian wishes to say *æta* 'seed,' he would invariably express it *eta*. So likewise *æti* 'are,' he would express *eti* 'come;' *bæri* 'impossible,' *beri* 'very ripe;' *æka*, 'waist,' *eka* 'one;' etc. etc.

Again, we have the 'half-anusvâra' which is deficient in all the Dravidian languages except the Telagu. It is true that our classical Sinhalese, like the Tamil, is deficient in aspirates; yet it will be observed that the former possesses all the consonants known to the Deva Nàgarì, whilst the latter adopts only the first and last characters of each of the five classes into which the consonants are divided in the *Deva Nàgarî* Alphabet. 'Thus,' as remarked by Caldwell, 'the Tamil Alphabet omits not only all the aspirated consonants,......but also all its soft and sonant letters.' p. 96. The Tamil, is moreover, deficient in the aspirate 'h' as well as the sibilant 's', both which have an existence in the *Sinhala* as may be perceived in the very name given to our language.

The change of *s* into *h* is, moreover, a peculiarity which is to be found in some Prâkrit dialects,* as in the Sinhalese.† It exercises such vast influence over those languages in the formation of sounds, that on this ground alone we may determine the independence of the Sinhalese Alphabet, in its origin, of the Tamil.

We may also point out four letters in the Tamil which are as much unknown to the Deva Nâgarî, as to the Sinhalese Alphabet. These are a deep liquid 'r,' another 'r' which is harsh and rough in its sound, a peculiar 'l' with a mixture of r, and an 'n,' between which and the dental 'n' there is no difference except that the former is invariably used as a final.

These differences may be attributed to the high antiquity of the literary cultivation of the Dravidian dialects as compared with the northern. When Wijaya arrived in Lanka, at the latter end of

* See Cowell's Prakrit Prakàsa, p. 121.

† See Sidatsangarà cap. i. § 22.

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the fifth century before the Christian era, the Dravidians were already acquainted with letters. So were the Sinhalese colonists; for, soon after their settlement in the island, they 'dispatched a letter of invitation.'* But the two nations had no common origin. Their alphabets too are different. It would therefore be reasonable to conclude that the alphabet which the Sinhalese brought down to Ceylon was, what their earliest writings† exhibit, the oldest form of the Dêva Nàgarì, similar to the characters of the inscriptions of Asoka.

The following comparative table of the Sinhalese and the Tamil Alphabets also proves that the former has not reached the Sanskrit through a Dravidian medium.

Vowels.

Sinh. — a, à, : i, ì : u, ù : ri, rì : lri lrì :—e : ai :—o : au : an : ah
Tamil — a, à : i, í : u, ù :— —: — —: e, è : ei : o, ò : au :— :—

Consonants.

Gutturals, Sinh.	...	k	kh	:	g	gh	:	ṅ
Ditto, Tamil	...	k	—	:	—	—	:	ṅ
Palatals Sin.	...	ch	chh	:	j	jh	:	ñ
Ditto, Tamil	...	ch	—	:	—	—	:	ñ
Cerebrals, Sin.	...	t	th	:	d	dh	:	ṇ
Ditto, Tamil	...	t	—	:	—	—	:	ṇ
Dental Sin.	...	t	th	:	d	dh	:	n
Ditto, Tamil	...	t	—	:	—	—	:	n
Labials, Sin.	...	p	ph	:	b	bh	:	m
Ditto, Tamil	...	p	—	:	—	—	:	m

Semi-vowels, Sin.	y	r	l	v			
Ditto, Tamil	y	r	l	v	ṛ	ḷ	R

Sibilants and aspirate,

Sinh.	s,	sh,	ś,	h
Tamil	—	—	—	—

* Mahawansa p. 53.

† See the Inscriptions at Mihintala.

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Though the Sinhalese alphabet contains, as above indicated, the Sanskrit vowels *ri*, *rì*, *lri*, *lrì*, *ai*, and *au*; yet they are unknown to the language itself, thus exhibiting a difference between it and the Tamil, which has *ai* and *au*; and, as the reader is aware, a similarity to the Prâkrit dialects which reject all the above vowels. The changes, too, which Prâkrits effect in the letters of words which are taken from the Sanskrit are exactly the same in the Sinhalese, e. g.

i. The Sanskrit *ri* is changed into *a*, *i*, *u*,* and *e* in the Sinhalese; and in this respect the latter follows the Prâkrit, of which we shall quote the Pâli.

Sanskrit.	*Pali.*	*Sinhalese.*	
dri*dh*a	dalha	dala	'coarse'
kri*t*a	ka*t*a	kala	'made'
hrida	hada	hada	'heart'
mrita	mata	mala	'dead'
rishi	isi	isi	'a saint'
ridhi	iddhi	idu	†
krimi	kimi	kimi	'worm'
srìgàla	sigàla	sival	'jackal'
riju	uju	udu	'direct'
mridu	mudu	mudu	'soft'
vriksha	rukkha	ruk	'tree'
griha	geha	ge	'house.'

ii. The use of *lrì* being not very different from that of *ri*, even in the Sanskrit, I shall pass on to *ai*, which becomes *i* or *e*; thus.

Sanskrit.	*Pali.*	*Sinhalese.*	
aishvarya	issariya	isuru	'prosperity'
Airâvana	Erâvana	Eravana	'a name'
Kailâsha	Kelâsa	Keles	'a name'
taila	tela	tel	'oil'
vaira	vera	vera	'hatred.'

* See Cowell's Prâkrit Prakâsa, p. xviii.

† A word signifying 'power to go through the air.'

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iii. The *au* is changed into *a* (æ) *o* and *u*; thus.

Sanskrit.	*Pali.*	*Sinhalese.*	
nau	nàvá	næva	'ship'
aushadha	osada	osu	'drug'
gaura	gora	gora	'white'
chaura	chora	sora	'thief'
mauktika	muttika	mutu	'pearl.'

Without entering into all the changes which the Sanskrit consonants undergo in the Prâkrits and the Sinhalese, I shall here request attention to a few which may be deduced from the above examples.

iv. It will be seen that the Sanskrit *d* is changed into l; as in

Sanskrit.	*Pali.*	*Sinhalese.*	
àsà*d*ha	àsàlha	æsala	'July'
dri*d*ha	dalha	dala	'coarse'
dramì*d*ha	damila	demala	'Tamil'
prau*d*ha	——— *	pavala	'bold.'

v. The Sanskrit and Pali *t* is also changed into *l* in the Sinhalese, as;

Sanskrit.	*Pali.*	*Sinhalese.*	
ka*t*u	ka*t*u	kulu	'pungent'
kû*t*a	kû*t*a	kulu	'wild'
krì*t*a	krì*t*a	kirula	'crown'
bha*t*a	bha*t*a	bala	'soldier.'

vi. The Sanskrit and Pali *ch* is frequently changed into *s* in the Sinhalese; whilst no effort is spared by Dravidian organs, even where a Sanskrit word with an *s* is adopted by the Tamils, to change the *s* into *ch*, as *Chinkala* for *Sinhala*.

Sanskrit.	*Pali.*	*Sinhalese.*	
chaura	chora	sora	'thief'
chumba	chumba	simba	'kiss'
chatur	chatu	satara	'four'
chakkra	chakka	saka	'wheel.'

* I have not met the equivalent of this in the Pâli.

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vii. Here I am reminded of a peculiarity which distinguishes the Dravidian from the Sinhalese. It is that whilst the Sinhalese loves to conclude a word with *a*, as in *satara*, the Dravidians lose no pains to get rid of it, by adopting in its stead a *u* or *ei*; e. g. *ûru* for *ûra*, 'a village'; *avei* for *ava*, 'those,' etc. etc.

viii. The Sinhalese *d* often represents the Sanskrit and Pâli *j*.

Sanskrit.	*Pali.*	*Sinhalese.*	
râjan	râjâ	rada	'king'
pûjâ	pûjâ	puda	'offering'
majjâ	majjâ	mada	'kernel'
rujâ	rujâ	rudâ	'pain.'

There are many other dialectic changes which unmistakebly point out that the Sinhalese has proceeded from the Sanskrit; but I have, I apprehend, already shown enough, without entering largely into questions relating to dialectic interchanges of sounds, euphonic permutation of consonants, the laws of harmonic sequence, etc. etc., to prove that the Sinhalese, whilst it accords with the northern dialects, essentially differs from the Tamil in its phonetic system. In proving this, I believe, I prove also its difference from the other affiliated Dravidian dialects; for their essential unity in all important and minor matters cannot be denied.

SECTION THIRD.

Lexical Analogies.

Those who maintain an opinion different from our own, refer to the existence in the Sinhalese, of words of undoubted Dravidian origin. This can no more be denied than the existence in the undisputed Sanskrit dialects of a vast number of Dravidian words. Indeed we admit the fact; and the History of Ceylon gives a sufficient explanation of this; for, we know that the northern provinces of this island have been, from very ancient times, held by Tamilians; and that after the fall of the great Sinha dynasty in Ceylon, the island was governed by Indian princes of undoubted Dravidian origin, between whom and the Sinhalese a warfare had

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been previously carried on, commencing from a period so far back as the age of the memorable Dutugemini.* It is perfectly reasonable, therefore, to expect in the Sinhalese an admixture of Dravidian words, such as *vela* (veil) 'field,' *kappal* 'ship,' *gala* (kallu) 'stone,' *neli* (nâli) 'a measure,' *adangu* 'to contain,' *adukku* 'to pile one over the other,' *paru* to become 'over-ripe,' etc. But, as very justly observed by the author of the Sidatsangarâ, this element of local origin and of casual accession (nipan), is but one of three elements, the other two being—the pure, and the adulterated Sanskrit or Pâli.†

Many words of the first class, though corresponding with the *Dravidian*, are yet allied to the Sanskrit, as the following; and it is therefore impossible, in many instances, to determine whether they have been borrowed directly from the Tamil, or from the Sanskrit which has also, it is supposed by some, borrowed‡ from the Dravidian: e. g. The Sinhalese word *ammà* 'mother,' which is the same in Tamil, is found in the Sanskrit as well as in some of the Indo-European tongues; *katu* 'pungent,' corresponds with the Telagu '*katu*,' and the Pâli and Sanskrit *katu*; the Tamil *kalei* 'arts,' which is *kalà* in the Sinhalese, Pâli and Sanskrit, is supposed to be derived from the Tamil *kal* 'to learn;' *kuti* 'house' or 'hut' in the Sinhalese has much resemblance to the Tamil *kudi* or the Canarese *gudi*, and *kuti* in the Páli and the Sanskrit; *kotuva* (*kôta* Sanskrit) 'fort' resembles the Tamil *kotei*; etc. etc.

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* 'It is undeniable that immigrations from Ceylon to the southern districts of India have occasionally taken place. The *Teers* (properly *Tivar*, 'islanders') and the *Ilavars* 'Singhalese,' (from *Ilam* 'Ceylon; a word which has been corrupted from the Sanskrit *Sinhalam*, or rather from the Pâli *Sihalam*, by the omission of the initial *s*), both of them Travancore Castes, are certainly immigrants from Ceylon; but these and similar immigrants are not to be considered as Singhalese, in the proper sense of the term, but as offshoots from the Tamilian population of the northern part of the island. They were the partial reflux of the tide which peopled the northern and western parts of Ceylon with Tamilians.' *Caldwell's Comp. Grammar*, p. 72.

† See Sidatsangarâ, p. 4.

‡ Caldwell's Comp. Grammar, p. 440, et seq.

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But all the words in the Sinhalese that may be directly traced to the Dravidian, are so few, that if collected, they will not, I am persuaded, shew a larger proportion than one to nine. And, it is very significant that the writer of the Sidatsangarà does not, in giving examples of his three classes, mention one single word which is derived from the *Dravidian*.

Though, however, so far as the dictionary goes, it is perhaps generally difficult to determine the relation of a language which is composed of different elements, as, for instance, the English;* yet, I believe, it may be affirmed that there is no language, like the Sinhalese, which has '*nine-tenths*' of its vocables clearly derived from a Sanskrit source, that may be traced to a *Dravidian* origin. On the other hand, there is no language, in which the Dravidian element is far in excess of the Sanskrit, that may be placed in the northern group. Take, for instance, the Hindustáni, Maráthi, Bengáli, Guzeráti. The Sanskrit or north-Indian element of these idioms is nearly as much in excess of the Dravidian, as in the Tamil, Telagu, Karnátaka, and Maláyalim (the south-Indian languages) the non-Sanskrit or the Dravidian is in excess of the north-Indian or the Sanskrit element.† In proceeding therefore to an examination of lexical analogies, I shall select on the one hand the Tamil, the most cultivated of the south-Indian languages,‡ in which the Sanskrit element is less than in others,§ and from whence the other Dravidian dialects are supposed to have been derived; and, on the other, the Páli, to which, as I shall hereafter show, the Sinhalese mediately, if not directly, owes its origin.

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* Professor Max Muller's *Survey* of *Languages*, p. 7.

† Caldwell's Comp. Grammar, p. 29.

‡ 'From the various particulars above mentioned it appears certain, that the Tamil language was of all the Dravidian idioms the earliest cultivated: it also appears highly probable that in the endeavour to ascertain the characteristics of the primitive Dravidian speech, from which the various existing dialects have been derived, most assistance will be furnished by the Tamil' —*Caldwell's Comp. Grammar*, p. 60.

§ *ib.* p. 33.

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Before entering into direct proof, it may be here convenient to notice the lexical analogies of the Dravidian and the Sinhalese, to which Dr. Stevenson of Bombay refers in an article 'on the language of the aboriginal Hindus'.* If his conjecture be correct, we might, as justly remarked by Caldwell, reasonably expect to find in their vocabularies a few primary Dravidian roots,—such as the words for 'head,' 'hand,' 'foot,' 'eye', 'ear,' &c.; but we have not been able to discover any reliable analogy in words belonging to this class. But Dr. Stevenson *professes* to give us a comparative list of "forty-one primitive words, all expressive (as he says) of such ideas as men must use in the infancy of society:" let us examine them.

Referring the reader to that list, I shall confine my observations to the Sinhalese and the Tamil, which are put down in the Southern class. At the outset the reader will observe, that of forty-one words given of the *Hindi*, in order to show their agreement in sound with the words of the Bengáli, Guzaráti, Maráthi, Telagu, Karnátika, Tamil, and Sinhalese, the learned Doctor has signally failed to show the *Sinhalese* for seventeen.

i. Of the remaining twenty four, '*appan*, Tamil,=*appà*, Sinhalese,' appears first. This is not an ancient Sinhalese word; nor does it occur in our books, which give us *piya* and *bap*. But the word which denotes 'father,' it would seem, is the same in nearly all languages. In the Indo-European and the Semetic families the base is a *p* or *b*, the difference being that in the former the word commences with the consonant above given, e. g., *pater;* whilst in the latter, as in the Hebrew *ab*, the vowel *a* is prefixed to that consonant. In this respect the Dravidian follows the Semetic. Whether this vowel is added or not, it is quite clear that the origin of the word is the same, and that the one-ness of language in a few words, as in the instance before us, proves the one-ness of origin.—'the one language and one speech of the whole earth before the dispersion of mankind.'†

* Bombay A. S. Journal for 1842, p. 103.

† See further remarks hereon under the table of names,—*infra*.

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ii. *Pápan*, 'holy father,' Tam.;=*bapa* 'holy father,' Sinhalese. The Tamil word here given is the abbreviation of *práppan*, [the addition *pra* being the Sanskrit inseparable preposition denoting '*pre*-eminence,'] 'one higher than a full father'. The Sinhalese *báppá* means 'uncle,' and not 'holy father;' and it is derived from *bála* 'young,' and *appá*, 'sire.'

iii. *Kudappá*, the Sinhalese word for 'paternal uncle' is compared with the Telagu *kàkkà*, signifying the same. Now, in the primary Dravidian dialect, the Tamil *kàkkà* means 'peddler;' but the Sinhalese *kudappá* has no relation to either the Telagu or the Tamil words, the former being, like *bàppà*, a compound of *kudá*, 'young,' and *appá*, 'sire.'

iv. *Adi*, Tamil, 'foot;'=*adi*, Sinhalese, 'foot.' The correct word for 'foot' in Sinhalese is *pá*; see *infra*. But *adi* is found in the vernacular to signify the 'substratum' of one's feet, or of any other object; and I believe it comes from the Páli particle *adha*, 'underneath.' *Adi* is also used to denote a measure of twelve inches. In this sense it is clearly an imported word like many a word expressive of modern arts, inventions, &c.

v. *Perru*, 'bear a child,' and *petta pillei*, 'own child,' in the Tamil, are compared with *phaddh*, *bad*, 'the belly, the womb,' Sinhalese. I am not aware that *phaddh* is a Sinhalese word; but the word *bada* has no relation whatever to the Tamil words given above.—See list under the head of Names,—*infra*. In reference to the general list of Dr. Stevenson, and particularly as regards the words under this head, Caldwell remarks:—"In many instances Dr. Stevenson's lexical analogies are illusory, and disappear altogether on a little investigation. Thus, he supposes the north-Indian 'pet,' *the belly, the womb*, to be allied to the first word in the Tamil compound 'petta pillei,' *own child*. That word should have been written 'pettra' in English, to accord with the pronunciation of the Tamil word: the Tamil spelling of it, however, is 'peRRa.' It is the preterit relative participle of peR-u,' *to bear, to obtain*, signifying *that was borne*. 'PeR-u,' *to obtain*, has no connexion with any

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word which singifies *the womb*, and its derivative noun 'pês-u,' means *a thing obtained, a birth, a favour*."*

vi. *Kulambu*, 'clay, loom;' *kolu*, 'a plough share' Tamil—are exhibited as showing a resemblance to *kumbur*, 'a paddy field' in the Sinhalese. The relation between the two sets of words is more imaginary than real. The Sinhalese words for 'clay' and 'plough' are quite different, and have no reference whatever to a field. The word *kumbur* is supposed to be derived from the Sanskrit *kumb* 'to cover,' hence *kumbha* in Páli is 'an amunam in extent,' generally referring to the sowing-extent of a field; and thence we get *kumbura*, Sinhalese, 'a field.' My pandit, however, believes that this is derived from the Páli *kedàra*.

vii. *Koliyan*, 'a weaver of the Pariah Caste,' *kolairur*, 'huntsmen,' in Tamil, are compared with the Sinhalese *kollaya*, 'plunder.' Philologically or historically, there is no relation between these words. The Sinhalese word is clearly derived from the Páli *kóla-kala*, 'tumult,' with which *plunder* is ever associated in one's mind.

viii. *Torravu*, 'a herd of cows,' *totti*, 'a pound' in Tamil—are set against the Sinhalese *tavalam*, 'a flock or herd.' The Sinhalese never use this word simply to indicate 'a flock;'—the sense in which they do use it being to denote cattle employed to convey goods; which, it is remarkable, are placed on either side of the animal's back, so that the two loads may *balance* equally. Now, *taula* in the Sanskrit is 'a balance.'

ix. *Atam* 'across,' *adkam* 'enclosing, hiding,' *adam* 'hindrance,' Tamil—are shown as related to the Sinhalese *adaya*, 'prop,' and *adassiya*, 'obstruction;' but *ade* or *adaya* is strictly that which is kept *under* an object in order to prop it up. In this sense it comes from the Pâli *adho*, 'under;' whence *adassi* may be something that obstructs the *assa* (ansa) or 'side' [inside.]

x. *Kurrai*, 'defect,' Tamil;=*koradus*, 'unripe grain,'†—Sinhalese. It is here only necessary to refer the reader to the Sanskrit

* Caldwell's Comp. Grammar, p. 40.

† It does not mean '*unripe* grain;' but is a proper name in the Sinhalese, as

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koradusha, from whence we have obtained the Sinhalese word, to show its non-relation to the Tamil *kurrai*.

xi. *Alei*, 'a wave,' Tamil, is said to be allied to *rela*, 'a wave,' in the Sinhalese. The English *ripple* would be nearer *rela* than the Tamil *alei*. But the Sinhalese word comes from the Páli *tarala*, 'trembling'—'to pass, to go or move.'

xii. *Odukidam*, 'a recess,' Tamil=*odokkuva*, 'a place in the waist for money,' Sinhalese. This is the only word in the list before us which is derived from the Dravidian. It comes from *adukku* 'to heap,' thence *odokku-va* 'the place [generally the waist] in which something is kept.' This is however a modern introduction, and is not to be found in the books, which use *æka*, from the Páli *anka*.

xiii. *Opa*, 'smoothness, beauty,' Tamil;=*opa*, 'polish, glittering,' Sinhalese. This is clearly a child of the Sanskrit *ojas*, 'light, splendour,' from whence we get *oda*, and thence *opa*.

xiv. *Kà*, *kàvari*, 'a piece of wood with ropes attached,' Tamil=*kavandan*, 'a bullock's yoke,' Sinhalese. There is some mistake here. Mr. Clough, from whose Dictionary this is said to have been taken, does not give it; and there is no such word in the Sinhalese.

xv. *Korabu*, 'nibbling as a mouse,' Tamil=*kurutu*, Sinhalese, 'a rasp.' What resemblance there is between the nibbling of a mouse and the action of *kurutu* 'scraping,' 'scratching,' [e. g. *apas-kirate* kuk-kutah 'the cock furrows;'] I cannot say; but, I believe the words are not related to each other.

xvi. *Tati*, 'skreen,' Tamil=*tatitu*, Sinhalese, 'a ceiling, ship's deck.' This word should be *tattu* (see Clough) from the Pâli *tatì* 'top,' between which and a screen there is no relation whatever.

xvii. *Podi*, 'full sacks or bags,' Tamil=*podi*, 'a bale,' Sinhalese. The Sinhalese like the Tamil word, is derived from the Sanskrit and Pâli *puta*, 'concavity.'

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in the Pâli and Sanskrit, for 'a species of grain eaten by the poor people'—*paspalum scrobiculatum*, Lin.

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xviii. *Kannaràli*, 'a melancholy event,' in Tamil, is compared with *kanakal*, 'excellent,' Sinhalese. Clough does not give this; nor is there a word approaching to that sound in the Sinhalese. But, what is the analogy between *excellent* and *melancholy?*

xix. *Mottamuta*, 'total,' Tamil=*monvata*, 'beautiful,' Sinhalese. What coincidence there is between 'total' and 'beautiful,' I cannot perceive; but this I can state—that the Sinhalese word *monavata* comes from *manà*, 'pleasingly,' and *kota*, 'done.'*

xx. *Kargarapu*, 'a rattling noise like thunder,' Tamil=*karadara*, Sinhalese, 'teazing.' The Sinhalese word is deduced by some from the Páli *khara* with the affix *tara*, changed into *dara;* whilst others trace it directly to the Páli *kheda*, 'affliction.'

xxi. *Pinru*, 'retreat,' Tamil.=*peral*, 'overturn,' Sinhalese. The latter is from *parivattana*, and has no relation to the Tamil word here given.

xxii. *Polip*, 'a brief explanation,' in Tamil=*bola*, 'a familiar term of address,' Sinhalese. Here again we do not perceive the analogy intended to be drawn. *Bola* comes from *bhrutaka*, Sanskrit; *bhataka*, Pâli; *bâla* Sinhalese, 'hireling'; hence *bola* is a term of address for a subject, or a servant.

xxiii. *Muri*, 'to break,' Tamil=*madanvá*, 'to squeeze,' Sinhalese. *Muri* bears no relation to *madina*, which is directly derived from *majjama*, the Páli word of the same signification.

xxiv. *Apâ*, Tamil=*apoi*, Sinhalese, an interjection. Without exclaiming with Yâska, the eminent Hindu philologer, that 'words are fixed in the world, we cannot say how,—*svabhâvatâh* by nature!,' we may refer to the Sanskrit particle *apa* implying 'loss, negation, privation, wrong, bad, unnatural, as the source whence we have obtained *apoi*.

"The only resemblances (says Caldwell) which have been pointed out are those which Dr. Stevenson has traced in a few words *remote from ordinary use*, and on which, in the absence of analogy in primary roots, and especially in grammatical structure, it is impossible to place any dependence." I may add that, as regards

* K is changed into v as *dandu-kam=dandu-vam;* See Sidatsangará, p. 17.

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the Sinhalese in Dr. Stevenson's list of forty-one words, there are but *three* which have any relation to the Dravidian. They are *appà*, 'father;' *odokkuva*, 'a recess in the waist;' and *adi*, 'a foot of twelve inches.' Thus, the proportion which the Sinhalese bears to the Dravidian is, in the instances selected by the Doctor, less than one to thirteen.

I have occupied more space than was actually necessary to disprove the relationship attempted to be established between the Sinhalese and the Dravidian. It is time to proceed to direct proof of their non-relation.

I purpose to institute my comparisons with reference to what is called by *Abel Remusat*, the 'prerogative instances,' consisting of nearly all the words given in a List issued by 'the Anthropological Society, to be noted and used for the radical affinities of languages, and for easy comparison,'—words which may be classed into (1) numerals; (2) names for days, and (3) months; (4) pronouns; (5) names, and (6) actions expressive of the common wants of mankind; (7) the earliest extant Sinhalese; and (8) words in our authors, usually entitled the *Elu*.

NUMERALS.

	Pali.	*Sinhalese.*	*Tamil.*
One	eka	eka	onnu—oru
Two	dva	deka	rendu
Three	ti	tuna	mûnu
Four	chatu	satara	nàlu
Five	pancha	pasa	anji
Six	chcha	saya	àru
Seven	satta	sata	èlu
Eight	a*tt*ha	a*t*a	e*tt*u
Nine	nava	nava	ombadu
Ten	dasa	dasa	pattu
Twenty	vìsati	vissa	irivadu
Fifty	paññàsa	panasa	ambadu
Hundred	sata	sìya	nûru.

The above comparisons clearly indicate that the Sinhalese nume-

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rals* stand in fraternal connection with the Páli and the Sanskrit. There is not one Sinhalese word in the above list which has the least affinity to the Tamil, if we except *ettu*, 'eight.' Its resemblance to the corresponding numeral of the Indo-European family, is indeed very remarkable; and it is generally supposed that the Tamil numeral noun is derived from the Sanskrit *ashta*. But, as properly remarked and proved by Caldwell, 'this resemblance, though so close as to amount almost to identity of sound, is accidental; and disappears on investigation and comparison, like the resemblance between *onnu* and *unus*, *anju* and *pancha*.'† Again, it is true that *oka* is used in the Telagu for 'one;' but the resemblance between it and the Sinhalese *eka* is as illusory as that between the English 'one' and the Tamil 'onnu.' It is also true that the Canarese *ondu*, 'one,' and the Malayalam *renda* for 'two,' are occasionally used by the Sinhalese as in *otu* for '*one*-tenth' or 'tithes,' and *ondu*, 'unit,' *iratte*, 'double,' as in playing a Tamil game with chanks; but, as every one conversant with our language fully knows, they are used very seldom, and are not to be met with in our books. "Though *eka* is invariably used for 'one,' yet, says Caldwell, a form has been noticed which appears to be allied to the first numeral of the Western languages,' viz., *ûna-s* 'less,' which is prefixed to some of the higher numerals to express *diminution by one* (e. g.) *ûnavinshati*, 'nineteen,' like the corresponding prefix *un* in the Latin *undeviginti*. ‡ Professor Bopp is also of the same opinion; see his *Comparative Grammar*, i., p. 416. Where such eminent scholars have expressed an opinion, I cannot but approach the subject with great diffidence; but a careful examination forces a strong conviction into my mind, that the *ûna* in the phrase *ûnavinshati* is not allied to the Latin *unus*. This expression for 'nineteen' is nearly the same

* 'The numerals are generally a very safe criterion of an original relationship between languages.' Pr. Max Muller's Survey of Languages, p. 13.

† See Dravidian Grammar, p. 279 *et seq.*

‡ *ib.* p. 264.

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in the Sinhalese, as *unu vissa.* It is an elliptical phrase; and though it literally means 'less twenty,' or '*incomplete* twenty'; yet it conveys *ekena ûna vinshatih* 'twenty less by one,' or, as in *ekona-vinshatih* 'twenty minus one'='nineteen.' The *un* in the Latin word is, as I conceive, a negative prefix like the *na* in the Sanskrit *ekânna-vinshatih*, 'by one *not* twenty.'

This elliptical phraseology, it is curious to observe, is found in different dialects in expressing numerals; e. g. *addhena chatutto*, in the Pàli, is 'four by half'='four (less) by half,'='four (less) by half (of one),' [='three and a half,'] *eka* being understood as in the Sanskrit *ûna-vinshatih*, or in the Sinhalese *unu-vissa.* Again *dasa-adà-masa* 'ten months by half'='ten months (less) by half,' or 'ten months (less) by half (of one),' or 'nine months and a half.' This elliptical form, moreover, is the same in the Hindustâni, which has *unu-is* (=*una-bis*), although the Murâthi has *ek-un-isa*, like the Sinhalese form which we *sometimes* find in our books, *ek-un-visi.* The Tamil *on-badu* is indeed formed like the Hindustâni *una-bis*; but except in the principle of its formation, I perceive no analogy between the two; for whilst *ûna* in the latter expresses 'diminution,' the *on* in the former *(on-patu,* or *on-pattu)* denotes 'one' as in the Roman numeral ix=(i—x), 'one (less) ten.'

I shall next examine the names for *days* and *months.*

DAYS.

	Pali.	*Sinhalese.*	*Tamil.*
Sun-(day)	ravi-(dina)	iri-(dà)	nàir-ti-(keleme)
Mon.	soma	sandu	tinkal
Tues.	mangala	angaharu	sevai
Wednes.	budha	badâ	pudan
Thur's	guru	brahaspati	vyâla
Fri.	shukra	sikurâ	velli
Satur.	seni	senasura	seni

The above comparisons lead to this, if no other, important result, —that the Sinhalese names are not derived from the Dravidian. But, the principle on which the names were originally formed

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in both is the same; for the Dravidians, who had made great strides in civilization* at the period of our colonization of this island, were doubtless acquainted with the Astronomical causes which led to the names of 'days.' The principle upon which the assignment of the *days* to their respective guardians was made, is indeed well known. The Sinhalese assign the *days* to the same planets as the Hindus and the Tamils, and if there be any difference in the names adopted, the reader will find that whilst one nation uses one word, for instance *ravi*, another uses a synonym for the same, as *iru*, and another, *nair*. The only peculiarity which exists in the formation of the Sinhalese and the Tamil names is, that whilst the former, like the Indo-European, adopt day after the particular name of a deity, the latter use another expression, *kila-mei*, 'that which belongs to.' The deities or planets named are Sun, Moon, Mars (red-deity), Mercury, Jupiter, Venus, and Saturn.†

MONTHS.

		Pali.	*Sinhala.*	*Tamil.*
Mar.	13	chitta	bak	chittare
April	12	vesâkha	vesak	vaikâsi
May	13	je*tt*ha	poson	âni
June	14	âsâlha	æsala	âdi
July	15	{ nikkhamanîya sâvana	nikini	âvanni
Aug.	16	{ bhâdra‡ pho*tt*hapâda	binara	pere*tt*âsi
Sept.	16	assayuja	vap	atpasi
Oct.	16	kattika	il	kârtige
Nov.	15	mâgasira	undu-vap	markâli

* See Caldwell's Dravidian Grammar, p. 54 *et seq.*

† There is another peculiarity which distinguishes the mode in which the Tamils calculate the day from that in which the Sinhalese compute it; for the former reckon from mid-day to mid-day, and the latter from sun-rise to sun-rise, which is also the mode of computation in the Pali books.

‡ I have here, as elsewhere, introduced the Sanskrit form to show its relation to the Sinhalese.

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		Pali.	Sinhala.	Tamil.
Dec.	15	phussa	durutu	tâi
Jan.	13	mâgha	navam	mâsi
Feb.	11 *	phaggana	mædin-dina	pangini

The Dravidian names of the *months* are derived, like the Pâli, from the names of the asterisms; and though the Sinhalese adopt some of them, e. g. *vesak*, *æsala*, etc., yet it is very remarkable that they have for others, names which have no relation whatever to the Dravidian, and which owe their origin to local and other causes; e. g., *Mædin-dina* denotes the month in which the sun enters the 'central meridian line'—*madhya-rekhâ*,—"the line, which, passing above Lankâ and Ujjayani, and touching the region of Kurukshetra, etc., goes through Meru."† *Navam*, from *nava* 'new,' refers to the *new*-ness of the vegetable kingdom, which is exhibited at this period, and means 'the spring,' when all nature is clothed with verdure. *Du-rutu*, from *du* ins. prep. and *ritu* 'season,' denotes the *inclement season* when the natives require the use of fire and firewood to keep themselves warm. *Undu-vap* appears to be the period when a kind of small grain called *undu* was (*vap*) 'sown.' *Il* denotes the month in which the moon is full, nearly in the longitude of *il-valâ*, the stars in the head of the Antelope.‡ *Vap* indicates an *ad-interim* season for sowing. *Binara* comes from the Sanskrit *bhâdra*; and *nikini* from *nikkhamaniya*, Pâli, with reference to a custom of religious seclusion observed at this period. *Æsala* is from *âsàlha*, Pâli. *Pos-on* 'flower-less' is the period when flowers go out of season. *Vesak* is from the Pâli *vesàkha*; and *Bak* indicates the month in which there is a 'break' in the computation of the year, though my Pandit intimates the probability of its being expressive of (*bakka* 'great'=) the chief, or first month.

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* i. e. 'from Feb. 11th to March 12th.'

† See *Sûrya Siddhanta*, by the Rev. E. Burgess, p. 185.

‡ *ib.*, p. 466.

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PRONOUNS.

	Pali.	*Sinhalese.*	*Tamil.*
I	{ amha ahan	ma ma(ma) (nom.)	nàn
We	mayan	api	nâm
Thou	{ tumha tvan	{ ta to	nî
You	tumhe	tepi	nîr
My	mama	mage	en
Thy	tava	tage	nin
He (prox.)	eso	mohu	ivan
He (remo.)	so	ohu	avan
They (prox.)	ete	movhu	ivar
They (remo.)	te	ovhu	avar

The personal pronouns serve more to establish or disprove the relationship of languages than any other words* of a language.

Now, on comparing the above there is not one Dravidian form which has the most distant relation to the Sinhalese, whilst it is quite evident that most of the latter bear the nearest affinity to the Sanskrit, or the Pâli.

The Sinhalese radical *ma*, which is *mama* in the nominative, is clearly taken from one of the Pâli oblique cases of *ahan*, and exercises a great influence in the inflexions of the verb of the first person. In the formation of the plural the vernacular Tamil changes the *na* and the *ni* to *nâ(n)·gal* and *nî(n)gal*; and it will be shewn hereafter that this addition of *gal* bears no resemblance whatever to the *pi* which the Sinhalese adopts, nor is that plural inflexion to be found in the formation of any of the Sinhalese plural nouns. But this inquiry properly belongs to another head of our investigations, viz., the *Grammatical*; see *infra*.

* 'The very last words which we should think of borrowing from a foreign nation are *pronouns*, particles, and numerals'—Professor Max Muller's *Survey of Languages*, p. 12.

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NAMES

[*Expressive of the common wants of Mankind.*]

	Pali.	*Sinhalese.*	*Tamil.*
Hand	hattha	ata	kài
Foot	pàda	{ paya kakula	kâl
Nose	nàsà	nàsa	mûkku
Eye	achchi	æsa	kan
Mouth	vatta	{ vata kata	vâi
Tooth	{ danta data Sans.	data	pallu
Ear	kanna	kana	kâtu
Hair	kesa	kes	mair
Head	sìsa	{ sisa=hisa olu	talei
Tongue	jivha	diva	nâkku
Belly	kuchchhi	{ kusa bada	vayaru
Back	pitthi	pita	mudugu
Iron	aya	ya-kada	irunpu
Gold	{ suvanna suvarna San.	{ ruvan ran	pon
Silver	rajata	ridì	velli
Father	pità	{ piya appa	appan
Mother	ammà	{ amma mavu	tâi
Brother	sahòdara	{ sahodara sohoyuru	sahodaran
Sister	sahodarì	sahodarì	tangachchi
Man	manussa	minis	maniden
Woman	{ strì san. itthi	{ itiri strî gæni	manidi

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	Pali.	*Sinhalese.*	*Tamil.*
Wife	bhariyà	bæri / ambu	panchàdi
Child	apachcha	daru	pullei
Son	putta	putà	magan
Daughter	dhìtu	dû	magal
Slave	dàsa	dàsa / vahal	a*d*imei
Cultivator	gahapati	goyi	ulunan / kamakàran
Field	khetta	keta / kumbura	vail
Tank	vâpi	veva	kulam
Plough	nangala	nagula	kelappei
Cow / Cattle	go	gon	pasu
Yoke	yonga	yuga	nukam
Shepherd	gòpàla	gopolla / en*d*erà	idayan
God	deva	devi	kadavul
Devil	yakkha	yakà	pe
Sun	sura	hira	suriyan
Moon	chandra / chanda	chandra / handa	tinkal
Star	tàrà	tàru-kà	nakshettra
fire	aggini	gini	neruppu
Water	vàri	vatura	nîr
House	geha	ge	vûdu
Horse	assa	assa	kudirei
Dog	basaka	balu	nài
Cat	bilàla	balalà	pûnei
Cock	kukku*t*a	kukulà / sevul	seval
Duck	hasa	hansa / tàrà	târâ
Ass	khara	ko*t*oluvâ / kaludævâ	kaludei

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	Pali.	*Sinhalese.*	*Tamil.*
Camel	o*tt*ha	o*t*a	o*tt*akam
Bird	pakkhi	paksi / kurulu	kurivi
Up	uddhan	uda	mèle
Near	samìpa / lagga	samipa / langa / ki*tt*u	ki*tt*a
Down	hetthà	ya*t*a	kîlei
Before	puralo	pera*t*u	munnei
Far	dûra	dura	tûra
Behind	pacchâ	pasu	pinnei
Who	ko / katara	kavuda / kavuru	âr
What	kim	kim / mokada	enna
Why	kasmâ	æyi	ên
And or with	saha	saha / tavada	um-affix.
But	kintu	yali / ehet	ânâl
If	yadi	nam / idin	âl-affix
Yes	âma	ovu	ôn, âmâ
No	na-no	na-ne	illei
Alas	aho	aho!	ah!

Here are sixty four words,—not remote from ordinary use, but expressive of the common wants of man, both in a savage and a civilized state. On examining the Pâli words, it will be noticed, there is scarcely a single word which does not claim relationship with the Sanskrit. If we examine the above Pâli words with their equivalents in the Sinhalese, especially as we find them in the books, we shall find the latter, with one exception, to be allied to the former. That exception is ***kotalu***, 'ass.' But this is clearly a native word not derived from the Tamil, for the simple reason that in our modern usage we have ***kaludæva***, which is from a Tamil

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source, although the Ṭamil word itself is derived from the Sanskrit *khara*. Again on comparing the Sinhalese with the Tamil, we do not find a single Tamil word that has any relation to the *ancient* Sinhalese words of the same signification. But whilst we thus have for every Tamil word, its Sinhalese equivalent clearly allied to the Pâli and unconnected with the Tamil, it will be observed that there are a few Sinhalese synonymes which have some resemblance to the Tamil. These secondary formations are nine in number, and are the following, which I shall examine separately.

i. The Sinhalese word *kakula* is supposed to have come from the Tamil *kal*, 'foot.' Not finding it in our books, I am inclined to treat it as a Tamil derivative; but it is very remarkable that *kakula*, deflected from its original signification of *kâl*, is used to express—not the 'foot,' but, the 'leg.'

ii. There is some distant resemblance between *olu* and *talei*, 'head'; but it is purely a native word, and does not bear any relation to the Tamil. See Sidatsangarâ, § 22.

iii. Some believe that our Sinhalese *bada* comes from the Tamil *vayaru*, 'belly.' This is a mistake. The resemblance between these two words is not greater than that between *bada*, and the English *belly* or *body;* indeed it is reasonable to believe that it comes from the Pali *bondi*, 'body;' although a friend suggests that *bada*, as a name for the largest part of the body, may be from the North-Indian *bada*, 'great.'

iv. *Appá*, Sinhalese=*appen*, Tamil, 'father.' I have already noticed this word, *ante* p. 10. I may here add that its use is confined to the colloquial language.

v. *Sevul*, Sinhalese=*Savel*, Tamil, 'cock.' This is clearly from the Tamil. So far as my observation goes, it has been introduced into our language within the last four hundred years.

vi. *Târa* 'duck' is a modern introduction from the Tamil into the colloquial speech of the Sinhalese. Neither Sanskrit nor Sinhalese writers have ever drawn a distinction between the *Swan* and the domestic *goose* or *duck*. The word used by both for all

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these is *hansa*. The very English words 'duck' and 'goose' come from the Vedic *hak-gûsa*=*hansa*.

vii. The Tamil *kaludei* 'ass,' which is evidently allied to the Sanskrit *khara*, has produced our Sinhalese *kaludævâ*. But the original Sinhalese word *kota-lu* is independent of the Tamil.

viii. The Sinhalese word for 'bird' is *paksi*; but in colloquial usage we meet with *kurulu*, so near the Tamil *kuruvi*. It is not a generic term for *bird*, but a word for a species of small birds. See my *Contributions to Oriental Literature*, i. p. 44.

ix. There is some resemblance between the Sinhalese *kittu* and the Tamil *kitta*, 'near.' In the Sanskrit, Pâli, and some of the North-Indian vernaculars the word for 'near' is *nikata*. This word the Sinhalese have adopted for the 'chin,' and have therefore altered the same word into *kittu* to denote 'nearness.' It may be thence inferred that both the Tamil and the Sinhalese words are derived from the Sanskrit.

Thus, in three out of the above nine words, the lexical analogies disappear on a little examination; and we have only six out of sixty-four words, or less than one-tenth of the words in the above list, which are related to the Dravidian. Yet, it is very remarkable that those six words are not what we find in the books, but what may be termed a secondary formation confined to the colloquial speech of the Sinhalese. It would thence appear that, if we dispense with all the Sinhalese words which we may trace to a Dravidian origin, we may still express ourselves on all matters with the aid of other Sinhalese words which are undoubtedly of Sanskrit origin; or, in other words, that the Sinhalese may flourish without the aid of the Dravidian.

Though generally, as I have already remarked, the terminology of our classical authors is free from the Dravidian; yet, it is of some historical interest to notice here an exception. It is the Sinhalese version of the *Punsiapanas Jâtake*, in which we find such words as the following, and which it is impossible to understand now-a-days but for the Pâli work of which it is a translation; *kollu* and

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kanan 'a species of gram, the *glycine villosa*;' *talakkattuva* 'head-building' for 'the top of an edifice;' *nadaya* 'up-stair;' *pambattiya* 'snake charmer;' *parakku* 'sheet or coverlet;' *pulimukham* 'tiger-face;' *agampadi* 'body-guard, retinue,' etc., etc. The presence, however, of this foreign element in this particular Sinhalese book may be traced to the foreign Dravidian agency which was at work in the translation of the Jâtakas. The *Mahavansa* says:—

Athâ pi Chola-desîyan nânâ bhâsâ visâradan
Takkâgama dharan ekan mahâ-theran Susaññatan
Râjâ râja gurutthâne thapetvâ tassa santike
Jâtakâni cha sabbâni sutvâ sutvâ nirantaran
Ugganhitvâ tad'atthampi dhâretvâ tadanantaran
Tâni sabbâni paññâsâ 'dhike panchasate subhe
Jâtake Pâli bhâsâto Sîhalâya niruttiyâ
Kamato parivattetvâ pitakattaya dhârinan
Mahâ therâna' majjhamhi sâvetvâ parisodhiya
Lankâyan pana sabbattha lekhâpetva pavattayî.
Jâtakâni pune tâni nija sissappaveniyâ
Pâlayitvâ pavattetun ârâdhetvâna dhîmato.
Medhankarâbhi dhânassa therassa tassa dâpayi—
Tasseva saka nâmena parivenan cha kâriya
Purâna gâman Sannîra selan Labuja mandakan
Moravankan'ti me gâme chaturova sadâpayî.

'Afterwards, the king [Parâkkrama] appointed a royal Teacher (in the person of) a very humane Mahâ-thera of the country of *Chola* (Tanjore), accomplished in different languages and in Logic and religion; and having continually heard and studied under him all the Jâtakas; and, having (moreover) committed to memory their significations, (he) thence gradually translated all the five hundred and fifty Jâtakas from the Pâli into the Sinhalese language, and having thoroughly revised them, after reading the same to an (assembly of) venerable priests who had mastered the three Pitakas, caused them to be written, and published them throughout Lankâ. He next entrusted those Jâtakas to a learned priest named Me-

dhankara, requesting him to have the same perpetuated without injury amongst the successive generations of his pupils. Having also established in his own name, a collegiate Temple, [he] bestowed the (following) four villages, *Puranagaman* [Paranagama] *Sannîra sela* [Tembili-hela] *Labuja-man*da [Del-ma*d*a] and *Moravanka* [Moravaka].'

Verbs

[*Expressive of the actions of every-day life.*]

	Pali	*Sinhalese.*	*Tamil.*
Be	bhû	vu	iru
Go	yâ	{ ya pala	po
Come	e	{ en vara	*va*
Eat	khâda	ka	tin
Sit	ni-sîda	indha	iru
Beat	ghansa	gaha	adi
Stand	*t*hâ-(sthâ)	hiti	nil
Die	mara	mara	sâ
Give	dâ	dâ	ta
Run	dhâva	duva	ôdu
Shoot	vidha	vidi	sudu
Sleep	niddâ	nidi	padu
Cook	pacha	piha	{ samei âkku
Drink	pa-(pibana)	bo (bona)	kudi
Fall	pata	ve*t*a	vilu
Chew	chabba	vika (vi & ka)	chappu
Break	kha*d*i	ka*d*a	odi
Play	kîla	keli	âdu
Cut	{ klipa* chida	kapa sinda	ve*tt*a

* From *kripa* comes the past participle *klipta*—Sanskrit.

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	Pali.	*Sinhalese.*	*Tamil.*
Know	nâ jânâti	dana	ari
Walk	âhin*da*	ævida	nada
Plough	ka-sa	hâ	ulu
See	disa dakkhati	daka	kân
Keep	*t*hâ *t*hapa	taba	vai
Make	sâda	sa*d*a	panna âkku
Bind	badha	banda	ka*tt*u
Bite	*d*asa	vika	ka*d*i
Write	likha	liya	eladu
Turn	parivatta	perala	tiru-pu
Fill	pûra	purava	nirappu

Nearly every Sinhalese word is in the above list of thirty verbs allied to the Pali or the Sanskrit; and there are only two secondary forms, as in the names, which have some resemblance to the Tamil. They are *pala* 'go' and *vara* 'come.'. Now, *pala* is not used in any of the variations of the verb, except in the second person *imperative*; and does not, like all other verbs, come from any radical which denotes *motion*, or from which the other moods and tenses are formed. The radical for 'go' in the Sinhalese is *ya*, from which we obtain *yami* 'I go;' *giyemi* 'I went;' *yannemi* 'I shall go,' etc., with slight modifications in the other persons. So likewise *va-ra* 'come thou' is a form for the second person. It does not come from the root *e*, which alone enters into all the variations of tense and person, as *emi* 'I come;' *ä(v)emi* 'I came;' *e nnemi* 'I shall come.' The regular imperative forms of *ya* and *e* are also the following:—*yan*, *yanne* 'go thou;' *en*, *enne* 'come thou;' *yavu* 'go ye;' *evu* 'come ye.'

Whence then do we get these stray forms of *pala* and *vara* which we use to persons who are addressed with the offensive pronoun *to*? *Pala* is nearer the Pali *paleti* 'he goes' than the Tamil

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po; but *vara* is supposed to be from the Tamil. We thus have but one stray Dravidian form in the thirty verbs in the above list.

Having given the Sinhalese *names* and *verbs* in common use at the present day; I now proceed to examine the earliest extant Sinhalese, of which I have presented a specimen in the *Sidat-Sangara*, p. xxxvi; and these words, be it remembered, being found on a rock inscription (of 262 A. D.), are unadulterated by the errors of transcription.*

	Pali.	*Sinhala.*	*Tamil.*
Prosperity	sirî	siri	*tiru*
Weight	bhàra	bara	*param*
Kshestriya	khattiya	ket	*chattriya*
Family	kula	kula	*kulam*
Pinnacle	kunta	kot	*thuvi*
Xshwaku	okkàka	okà-vas	*suvaku*
King	ràja	raja	*rasa*
Succession	paramparà	parapura	*parampara*
Descend	bhassa	ba*t*a	rangu
Illustrious	vasabha	usabi	*prastava-mana*
'*Name*'	Mèghavanna	Mevan	———
Great	mahanta	maha	*magha*
That	ta	è†	anda = â
Equal	sama	sama	*sama*
Lineage	jàti	jæyi	*jâdi*
Anointed queen	abhisekâ	bisò	{ *rasati*
Regina, queen	ràjanì	ræjana	
Womb	kuchchhi	kusa	*kerpam*
Born	upajja	ipada	upavital
First	âdi-*p*âda	æpà	modal
Enjoyed	vinda	vinda	*anubavitta* †.
Due-course	pa*t*i-pà*t*i	pilivela	*kiramam*

* In the above table I have given the root of every word omitting only the inflections, names and repetitions.

† This comes from the Bangali *e-mata*.

	Pali.	*Sinhala.*	*Tamil.*
Self	àtuma	tumà	*tân*
Island	dìpa	divu	*tivu*
Pleasing	pasàda	pahaya	impamanei
Stand	*t*hà	si*t*a	*nitta*
State Canopy	chatta	sat	vidânam
Raised	langa	laga	uyartnâ
Sixteenth	sòlasa	solos	padinâran
Year	sarada	havurudu	*varusam*
name of a month	——	vap	——
Moon	chanda	sanda	tingul
Full	punna	pun	*pûrana*
Month	màsa	mas	*madam*
Tenth	dasa	dasa	pattàm
Part	pakkha	pak	pangu
Day	divasa	davas	nâl
Temple	vihàra	veher	*alayem*
And	saha	isà	um
Dwelling	vasanta	vasana	*vasam*
Beggar	bhikkhu	bik	pichcha-kâran
Association	sangha	sanga	*sangam*
Lord	sàmi	himi	*svâmì*
Gatherings	senâ	sen	kùttam
To do	kara	kara	sey
Brother	bhàtu	bæ	*sahodaran*
Before	purâ	pera	mun
Kept	*t*haphita	tubu	vaitta
Custom	cháritta	sirit	valame
Own	nija	nija	sonda
Desiring	ruchi	rus	viruppam
Taking	gaha	gena	eduttal
This	ima	mè	*idu*
Is worth	vattati	va*t*ì.	poram
Proper	nichchhati	nisi	sari

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	Pali.	*Sinhala.*	*Tamil.*
With and	sahá	hà	um
Assimilate	sansanda	sasadæ	oppâkku
Labourer	kammî	kemi	priyâsi
Slave	dása	das	adime
An affix	yutta	yutu	———
Receive	labha	laba	vângu
Give	dá	dà	kodu
Explain	viyâkarana	vivaruna*	vilakku
One	eka	ek	oru

In the above list which contains sixty-four words, fifty seven, or *nine-tenths* are clearly deduced from the *Pali;* and of the seven words, for which I find no direct equivalents in the latter tongue, it may be remarked, five are allied to the Pali, that is to say; *e* 'that' may be from *eta* 'this;' *biso* 'anointed queen' is from *Abhiseka* the name of the ceremony of regal anointment; *vap* is clearly derived from the Pali *vapa* 'to sow,' and thence used for 'Sep-Oct,' a period of cultivation amongst the Sinhalese; *nisi*, which here bears the secondary meaning of 'proper,' probably comes from the Pâli *niehcha* 'sure,' 'certain,' 'with judgment'—thence 'proper' in the Sinhalese; and *vivara* is most likely derived from the Pâli *vohâra* 'custom' or 'rules of justice'—thence *vohârika* 'a magistrate.' Of the remaining two words, one (yutu) is a native *affix*, and the other (isâ) a native *particle*.

A comparison of the language of the original rock Inscription, with that of the modern version (both which I have given in my Sidath-Sangarâ, p. xxxvi) also establishes the fact, which has been noticed by philologers in reference to Prâkrit dialects, viz., that 'two-fold forms of the same Sanskrit words are found'* in the Sinhalese—one more Sanskrit, the other more Pali—the latter being decidedly anterior to the former. The Rev. B. Clough has given both these forms in his Sinhalese Dictionary, sometimes omitting

* Professor Lassen's Inst. Prâkriticæ. See Introduction p. vi.

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one, and sometimes the other; and this has led many Oriental scholars, and amongst them Professor Spiegel in his *Kammavâkya*, to the error of believing that 'a multitude of words have been transferred from Sanskrit, and not Pali, into the Sinhalese.' Under this belief he has given two instances; and he is in error as to both. For, *kàna** 'ear' is the Sinhalese for the Pali *kanna*, and not *karna*, Sanskrit—and *vaira* is the modern form of the ancient Sinhalese *vera*,† so much nearer the Pali than the Sanskrit form of the word for 'enmity.' The use of the *visarga*, which has nearly disappeared from the Pali, is indeed quite unknown in the Sinhalese; and in the latter language the word 'pain' is not *duksha* but *duk* from the Pali *dukkha*. Such speculations as those to which Professor Spiegel refers, and which I give in the note below,‡ has made him say—"Propius adhuc Elu ad linguam Sanscritam accedere, quin etiam originem ex ea ducere fertur, quod tamen addubitamus, ipsius Cloughi verbis innisi, quia Raskius, linguam Singhalensem numero dikkhani carum esse adscribendam, certissimis probavit testimoniis."—*Kammavâkya* pp. vi. vii.

All my observations in this chapter will serve as a running commentary on the above remarks; and the question as to the Sinhalese being one of the *Dekkhanse*, or of the Malay-Polynesian group of languages, is also disproved by the positive proof of the near relationship which I have throughout exhibited between the Sinhalese and the Pali.

On comparing, moreover, the Tamil words in the above list, consisting of 64 words, (of which we shall for obvious reasons exclude two, *Meghavanna* and *yutta*) with the Sinhalese, it is quite clear that the relation which the 28 italicised Tamil words

* See *Namavaliya*, p. 44.

† *ib.*, p. 18.

‡ 'Eloo has undoubtedly given birth to the vernacular language of this Country. It appears to claim great antiquity, and being derived from Sanskrit, a great portion of her may be traced from that source.' *Clough's Sinhalese Dictionary*, p. ii.

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bear to the Sinhalese is not direct, that they are derived from the Sanskrit, sometimes from the same word from which the Sinhalese is derived, and sometimes from another Sanskrit word of the same signification, e. g. *anubavitta;* and that of the remaining 29 words not a single one, so far as I can speak on the subject, has any relation to the Sinhalese, whilst every one of the 64 Sinhalese words with the exception of *e*, (*epâ* and *vap*) is directly derived from the Pâli. So that the result is 'that the Sinhalese, as it is spoken at the present day, *and still more strickingly* as it exists as a written language' in the uncorrupted tablets of rocks in this island, presents 'unequivocal proof' of its independence of the Dravidian, and of its affinity with Sanskrit dialects.

Lastly, on a careful comparison of the old Sinhalese (which is usually denominated the *Elu*) with the Pâli and the Tamil, nearly every word of the first is found to be derived from the *Pali*, and not the Dravidian. Let us take, for instance, the first thirty words in the alphabetical Index of the Revd. C. Alwis' version of the *Nàmàvaliya*, avoiding proper names and different forms of the same words, and compare them with the Pali and Tamil words of the same significations.

	Pali	*Sinhalese.*	*Tamil.*
Eye	akkha	ak	kan
Lightning	asani	akana	min
Canopy	àkàsa vitàna	akasana	me*t*-ka*tt*i
Letter	akkhara	akura	*Akkara* Elattu
Goad	ankusa	akussa	*ankusa* tura*tt*i
Demerit	akusala	akusala	*pâvam*
Anger	akkòsa	akos	kovam
End	agga	aga	mudivu
Depth	agadha	agada	âlam
Value	aggha	agaya	perumati
Unction	angaràga	agarà	*abishekam*

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	Pali.	*Sinhalese.*	*Tamil.*
Ditch	agâdha	agala	akal
Longwood	agaru akalu	agil	*akil*
Body	anga	anga	*angam* *seriram*
Woman	anganà	angana	manasi
Market assembly	angàne	angani	*ankâdi*
Mars	angàra	angaharu	Sevei
A creeper	ankola	anguna	kurinji
Ring	anguliyaka	anguva	modiran
Ram	aja	aja	âdu
Eight	a*tt*ha	ata	e*tt*u
Eight tastes	a*tt*ha-rasa	a*t*a-rasa	*ashta-suve*
Tower	a*tt*àla	a*t*alla	*attàla*
Joy	pîti	a*t*î	avâ
Half	a*dd*ha	a*d*a	pâdi
Forest	a*t*avi	a*d*avi	kâdu
Less	a*dd*ha	a*d*u	korenda
Body (member of)	atta	at	angam
Branch	sâkhâ	atta	kombu
Hand	hattha	ata	kâi

From the above comparisons, it would seem that out of thirty words there are but *four* which do not bear a close resemblance to the Pâli. They are *agâdha*, *ankola*, *piti* and *sakhà*. Now *agadha* means 'exceedingly deep,' and from it comes our *agala* 'ditch.' The resemblance between *Anguna* and *ankola* ('Alangium hexapetalum') is apparent; since the substitution of *n* for *l* is frequent in the Sinhalese, and also the interchange of *k* and *g*. Thus *lalâta* becomes *nalâta* 'forehead;' *velando* is sometimes expressed *venado* 'merchants;' and the *l* in *el-biju* 'cardamum' is sometimes changed into *n*, as in *en-sal*, 'sâl' being another word for 'biju.' *Piti* may or may not be the source from whence we get *ati*; and though *atta* does not come from *sakhu*, yet it is clear that the former

comes from *hattha* in the sense of an 'arm' of a tree. Even if we except the first and the two last of these four words, the result of the comparison is that in the above list but one Tamil word (akal) bears a relation to the Sinhalese, and that more than *nine-tenths** of the words in the Sinhalese, especially 'as it exists as a written language in the literature of this island,' is traceable to a Pàli origin, exhibiting evidence, in some important particulars, that the corruption of the Pali into the Sinhalese has arisen from that natural process of change which we see exemplified in Europe in the corruption of the Latin into the Italian and the French.

A careful inter-comparison of Indian dialects with one another, and the Sinhalese with them, also furnishes us with proof confirmatory of the Historical fact—that the Sinhalese was imported into Ceylon by its first Colonists† from North-India.

Mr. Caldwell, who may be regarded as the best authority in all matters relating to Drâvidian languages, states:—'The Scythian or Dravidian element is substantially one and the same in all the vernacular languages of India, whether Northern or Southern, but is smallest in amount in those districts of Northern India which were first conquered by the Aryans; greater in the remoter districts of the Dekhan, Telingana, and Mysore; and greatest of all in the Tamil country, *at the Southern extremity of the peninsula*, to

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* "But the Sinhalese, the vernacular language of the Island, is decidedly allied to the *Northern* family, as it is supposed to have nine-tenths of its vocables from the Sanskrit"—*The Rev. S. Hardy* in C. B. A. S. Journal, ii. p. 92.

† 'At the place where mention is made of 'Sîhala language,' what can *Sihala language* signify? As it is said that king Sihabâhu took *Siha* captive, so the name *Siha-la* is derived from that circumstance,.................As, again, the city in which Sakkra dwells is named Sakkra-city, so the Island in which the Sîhala dwell is called *Sihala*-island. As also people who are natives of a place speak in their native tongue, so likewise the people of this Sîhala country make use of the Sîhala speech—their language is thence named the Sîhala *language*.'—*Pradipikava*, quoted in the Sidatsangarâ, p. xxv.

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which the aggressions of the Brahmanical race had not extended in the age of Manu and the Râmâyana.' p. 39.

This state of things precisely accords with the facts stated in Sinhalese Historical records. For, if the Sinhalese was not imported in an early age into Ceylon from North-India, it is but reasonable to find that the Dravidian element, which grows great and greater as we come downwards to the South, would be *the greatest* in Ceylon, the most distant territory from North-India. Far from such being the fact all the comparisons to which I have submitted the Sinhalese, indisputably prove that the Dravidian element is even less in the Sinhalese than 'in those districts of Northern India which were first conquered by the Aryans.' No one therefore, knowing the position which, geographically, Ceylon occupies in regard to the Tamil country,* can reconcile this fact with the supposition that the Sinhalese is a South-Indian dialect. On the contrary, the conviction must be inevitable, that the Sinhalese, like the Màgadhì or the Pali,† had been long separated from Northern-India, and had remained fixed in this Island, unaffected by those changes which even the *Maharashtri*, the *dialectus principus* of Vararnchi and Lassen, and other undoubted dialects of the Sanskrit, have in course of time undergone in India.

Without entering into other inquiries as to how far the one-tenth (I believe the proportion is really less), the apparently Dravidian element in the Sinhalese, may be traced to other influences and causes, enough, I believe, has been shown to justify the position which I maintain, that our vocabulary presents more cogent evidence than even any of the vernacular dialects of Northern India, of the Sinhalese language having a Sanskrit basis with a very small admixture of a foreign or non-Sanskrit element. In a case

* 'From the evidence of the words in use amongst the early Tamilians,' Mr. Caldwell deduces, amongst other facts, that they had 'no acquaintance with any people beyond sea, except in Ceylon, which was then accessible on foot at low water.' p. 79.

† Kachchâyana's Grammar, p. cvi.

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like this where all *lexical* analogies tend to establish a close affinity to languages which are already ascertained to have sprung from a Sanskrit source, I may indeed close the inquiry without at all consulting *Grammar*. But, when with the evidence furnished by the Dictionary we couple the testimony of History, and also find historical facts confirmed by the analogies to which I have already directed attention, it is impossible to resist the conclusion that the Sinhalese is a legitimate descendant of the Sanskrit.

Section Fourth.

Grammatical Relations.

'The life and soul of a language, that which constitutes its substantial individuality, and distinguishes it from all others,' says Professor Max Muller, 'is its *Grammar*.' In accordance with this undoubted belief, I purpose in this section, to examine the Grammatical forms of the Sinhalese with a view to ascertain whether they have been imported from the South-Indian, or from the Sanskrit family of languages. In doing so I may as well intimate that I do not intend to enter into an investigation of all grammatical forms, but of such only as have been pointed out as possessing an intimate relationship between the Dravidian and the North-Indian (in which the Sinhalese has been included by some), and also a few of such other forms as may throw light upon the inquiry in hand.

The reader who has followed me through a variety of comparisons of words, with overwhelming results in favor of the proposition with which I have set out, must already be prepared to find the Grammatical structure of our language to accord more intimately with the Sanskrit than with the Dravidian. In this hope he will not indeed be disappointed; but it is, perhaps, right to mention that the Sinhalese have also adopted some forms which bear some affinity to the Dravidian. Founded upon a few coincidences between the Dravidian and the North-Indian vernaculars, in which last I include the Sinhalese, it has been suggested that it would be more correct to represent

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the latter as having a Scythian basis with a large and almost overwhelming Sanskrit addition, than as having a Sanskrit basis with a small admixture of a Scythian element. The reverse however of this proposition seems to be correct. For, though Grammar is the best test that may be applied in philological investigations, yet the existence of a stray Dravidian Grammatical form here and there can, no more than a few Dravidian words, be regarded as decisive of the question. 'In general, it appears,' says Bopp,* 'that in warm regions languages, when they have once burst the old grammatical chain, hasten to their downfall with a far more rapid step than under our milder European sun.' Now, in Ceylon, it is the influence not only of climate, but of circumstances, that has led to a departure from the original grammatical forms and the adoption of others savouring of idioms, peculiar expressions, etc. These analogies will find a solution in the centinuous intercourse which we have had with the Dravidians for 24 centuries,—daily speaking their language, and wishing not only to understand them, but to be understood by them. In this state of things it is but natural to find that we, like 'the Bengáli and other new Indian idioms, have really laid aside our old grammatical habiliments, and have partly put on new.'* But I can promise at the outset, that the changes which our grammatical forms have undergone, are far fewer in number than have been experienced by the Northern vernaculars.

Supposing, however, for the sake of argument, that they are identically the same in the North-Indian vernaculars and the Sinhalese, it is well worthy of consideration, whether the coincedences might not have originated from other than Dravidian influences. Mr. Caldwell, even without the evidence which I have already adduced, and have yet to adduce, has arrived at this conclusion. What he says, in the following extract, of those idioms, applies equally to the Sinhalese:—"Whatever relationship, in point

* Bopp's Comp. Grammar, vol. ii. p. 711.

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of blood and race, may originally have subsisted between the northern aborigines and the southern—whatever *ethnological* evidences of their identity may be supposed to exist,—when we view the question *philologically*, and with reference to the evidence which is furnished by their languages alone, the hypothesis of their identity does not appear to me to have been established. It may be true that various analogies in point of grammatical structure appear to connect the Un-Sanscrit element, which is contained in the North-Indian idioms, with the Scythian or Tartar tongues. This connection, however, amounts only to a general relationship to the entire group of Scythian languages; and no special relationship to the Drâvidian languages, *in contra-distinction* to those of the Turkish, the Finnish, or any other Scythian family, has yet been proved to exist. Indeed I conceive that the Scythian substratum of the North-Indian idioms presents a greater number of points of agreement with the Oriental Turkish, or with that Scythian tongue or family of tongues by which the New Persian has been modified, than with any of the Drâvidian languages.

"The principal particulars in which the grammar of the North-Indian idioms accords with that of the Drâvidian languages are as follows:—(1), the inflexion of nouns by means of separate post-fixed particles; (2), the inflexion of the plural by annexing to the unvarying sign of plurality the same suffixes of case as those by which the singular is inflected; (3), the use of a dative or dative-accusative in 'kô' or 'ku;' (4), the use in several of the northern idioms of two pronouns of the first person plural, the one including, the other excluding the party addressed; (5), the use of post-positions, instead of prepositions; (6), the formation of verbal tenses by means of participles; (7), the situation of the governing word after the word governed. In the particulars above-mentioned the grammar of the North-Indian idioms undoubtedly resembles that of the Drâvidian family: but the argument founded upon this general agreement is to a considerable extent neutralised by the circumstance that those idioms accord in the very same particulars, and

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to the very same extent, with the Turkish and several other families of the Scythian group. Not one of those particulars in which the Drâvidian languages differ from the Turkish or the Mongolian (and there are many such points of difference) has as yet been discovered in the North-Indian idioms. For instance, those idioms contain no trace of the relative participle which is used in all the Drâvidian tongues instead of a relative pronoun; they are destitute of the regularly inflected negative verb of the Drâvidian languages; and they contain not one of the Drâvidian pronouns or numerals—not even those which we find in the Scythic tablets of Behistun, and which still survive even in the languages of the Ostiaks and Lapps. If the Un-Sanscrit element contained in the northern vernaculars had been Drâvidian we might also expect to find in their vocabularies a few primary Drávidian roots—such as the words for 'head,' 'hand,' 'foot,' 'eye,' 'ear,' &c.; but I have not been able to discover any reliable analogy in words belonging to this class. The only resemblances which have been pointed out are those which Dr. Stevenson has traced in a few words remote from ordinary use, and on which, in the absence of analogy in primary roots, and especially in grammatical structure, it is impossible to place any dependence. The difference between the Drâvidian vocabulary and that of the languages of Northern India with respect to primary roots together with the essential agreement of all the Drâvidian vocabularies one with another, will appear from the following comparative view of the pronouns of the first and second person singular.* It sometimes happens that where one form of the pronoun is used in the nominative, another survives in the oblique cases, and a third in the verbal inflexions: it also sometimes happens that the ancient form of the pronoun differs from the modern. Where such is the case I have given all extant forms a place in the list, for the purpose of facilitating comparison.

* To which I have taken the liberty to add the Sinhalese pronouns.

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Pronoun of the first person singular:—

NORTH-INDIAN IDIOMS.		DRAVIDIAN IDIOMS.	
(Sanskrit primary form 'aham;' secondary forms, 'ma,' 'mi,' 'm;' Turkish primary form, 'man.')		Tamil,	nân, yân, ên, en
		Canarese,	ân, nânu, en, êne
		Tulu,	yân, en, e
Hindi	main	Malayalam,	njân, ên, en, in
Bengali,	mûi	Telugu,	nênu, nâ
Marathi,	mî	Tuda,	ôn, ân, en, ini
Gujarathi,	hun	Kôta,	âne, en, e
Sindhi	man	Gônd	âna, ân
Sinhalese	man	Ku	ânu, nâ, ênu, e
		Rajamahal,	en
		Uraon,	enan

Pronoun of the second person singular:—

NORTH-INDIAN IDIOMS.		DRAVIDIAN IDIOMS.	
(Sanskrit primary forms 'tvam,'* 'tav,' 'te;' secondary form, 'si,' 's;' Turkish primary form, 'sen.')		Tamil,	nî, nin, nei, î,
		Canarese,	nin, nînu, î, i
		Tulu,	î, ni, nin
Hindi,	tun, tu, te	Malayalam,	nî, nin, nan
Bengali,	tûi, to	Telugu,	nîvu, nî, nin
Marathi,	tûn, tu, to	Tuda,	nî, nin, i
Gujarathi,	tûn, ta	Kota,	nî, nin, i
Sindhi,	tun, to	Gônd,	ima, nî, i
Sinhalese	ta, to	Ku	înu, nî, i
		Uraon	nien
		Rajamahal	nin
		Brahui	nî
		Scythic of the Behistun tablets	ni

"From the striking dissimilarity existing between the North-Indian pronouns and the Drâvidian, it is obvious that, whatever

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* '*Tva-m* becomes *tuva-m* in the old Persian; and from *tu* (itself derived from *tv*) proceeds the Sanskrit dative *tu-bhayam*, the base of which is allied to, or identical with, the Latin, Armenian, and Pehlvi *tu*, the Æolic and Doric *tu*, the Persian, Afghan, and Singhalese *to*, and the Gothic *thu*. The *th* of the Gothic and Zend, points out the path by which the old Greek *tu* was converted into *Su*.'—*Caldwell*, p. 311.

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may have been the nature and origin of the Scythic influences by which they were modified, those influences do not appear to have been Drâvidian. In the pronouns of almost all the North-Indian languages, the Scythian termination—the obscure '*n*' which forms the final of most of the pronouns—is at once observed. We cannot fail also to notice the entire disappearance of the nominative of the Sanscrit pronoun of the first person singular, and the substitution for it of the Turkish 'men' or 'man:' but in no connexion, in no number or case, in no compound or verbal inflexion, do we see the least trace of the peculiar personal pronouns of the Drâvidian family. Possibly, after all, further research may disclose the existence in the northern vernaculars of distinctively Drâvidian forms and roots; but their existence does not appear to me as yet to be proved; for most of Dr. Stevenson's analogies take too wide a range, and where they are supposed to be distinctively Drâvidian, they invariably disappear on examination. I conclude, therefore, that the Un-Sanscrit portion of the northern languages cannot safely be placed in the same category with the southern, except perhaps in the sense of both being Scythian rather than Indo-European." p. 42.

In addition to the Grammatical relations which may be deduced from the Lexical analogies, to which I have already alluded, I shall now proceed with further proof, noticing in the course of my observations the coincidences to which Dr. Stevenson and Mr. Caldwell have attracted attention. My remarks and investigations will here be confined to (1) *Formation of Words;* (2) *Nouns,*—their gender, number, declension, inflexional and periphrastic; (3) *Cases,* the nominative, the vocative, the accusative, the instrumental, the auxiliary, the dative, the genitive, the locative, and the ablative; (4) *Adjectives;* (5) *Pronouns,*—personal, intensive, demonstrative, and interrogative; (6) *Prepositions;* (7) *Verbs,*—the negative, and passive voices, the causal and auxiliary verb; (8) *Conjugations,*—the present, past, and future tense, the participle and the infinitive; (9) *the Relative Participal Adjective,* (10) *Adverbs.*

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Formation of Words.

i. The Dravidian dialects differ from the Sanskrit in generally using the crude root of the verb as the imperative of the second person singular. This, I venture to assert, was not the principle upon which that mood of the verb was originally formed in the Sinhalese. The Sidatsangarà gives (see p. 61) four inflexions, and the Sinhalese scholar knows that in practice we use a variety of other honorofic terminations to suit the peculiar position of the party addressed.* Take for instance the radical *ka*, 'eat.' If we tell one *ka eka*, no one will understand the *ka* in the sense of an imperative; to convey which it would be necessary to say *kanu*, *ka-nne*, *kâ-piya*. So likewise *denu*, *denne*, *diya*, to form the imperative of *de* 'give;' *karanu*, *karanne*, *karava*, *kara-piya*, to express the imperative *kara*, 'do;' etc. The general rule in the Sidatsangarà is that the imperative takes 'nu' for its inflexion as *karanu bojanu;* see § 56. There is however an occasional exception to this rule, which favors the Dravidian principle when the radical ends with *a*, as *boja*, 'eat,' and *bala*, 'behold.' But this is of very rare occurrence, for even in those cases the Sinhalese, in order to mark the imperative mood unmistakeably, adds a *va* to the root, as *balava*, 'behold.' See Sinhalese version of Mat. cap. iii. 16, 17, given in my *Contributions to Oriental Literature*, vol. i. p. 95. The peculiarity here noticed, and which is the rule in the Dravidian dialects, can therefore only be regarded as an *exceptional* usage in the Sinhalese.

ii. The Dravidians obtain many words for ordinary objects from verbal roots. Thus *adi* is both 'beat' and 'blow'; *nilam* 'ground' comes from *nil* 'to stand;' *mâdu* 'ox,' from *mádu*, Canarese 'to do;' *ȧdu* 'sheep' from *adu* 'to frisk;' *kurangu* 'monkey,' from *kura* 'to sound;' *pakal* 'day,' from *pagu* 'to portion;' kan 'eye,' from *kan* 'to see;' *mukku* 'nose,' from *mugu* Canarese 'to smell,' etc. etc. For all these names, I need scarcely say, we have differ-

* See Article on Terms of Address in Ceylon. A. S. Journal for 1856—8.

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ent Sinhalese words, derived from different radicals, which bear the closest affinity to the Sanskrit or Pâli.

I shall tabularize them as follows:—

	Pali	*Sinhalese.*	*Tamil.*
Ground	bhûmi	bima	nilam
Ox	gava	gon	mâ*d*u
Goat	aja	{ aja elu	âdu
Monkey	vâ-nara	{ vândurâ rilâ	kurangu
Day	dâ	dâ	pakal
Eye	achchi	æsa	kan
Nose	nâsa	nâsa	mukku
Hand	hattha	ata	kai

iii. As the Dravidian dialects adopt a class of derivative words, which in the Sanskrit family may be treated as primitives, so likewise where the latter class of languages, especially the Sinhalese, adopt different appropriate masculine and feminine names, the former simply alter the masculine into the feminine by inflexion; e. g.

	Pali.	*Sinhalese.*	*Tamil.*
Man	manussa	minis	maniden
Wo-man	itthi	{ itiri gæni	manidi
Son	putta	putâ	makan
Daughter	dhîtu	dû	makal
King	râja	râja	râsâ
Queen	râjanî	biso	râsâ*ti*
He	so	ohu	avan
She	sâ	æ	aval

iv. No one conversant with the Tamil can fail to have observed the successive formative and inflexional particles and pronominal fragments which are added to a Dravidian monosyllabic root; as *per-ugugiradu* 'it increases' from *per*. This expansion is not found in the Sinhalese, which hardly takes a termination of more than two

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syllables; as *bebili-ni* 'it brightens.' Examine the nominal roots in the Sidatsangarâ, § 58.

v. The Dravidian formatives are chiefly gu, ngu, kku=ch or nchu, su or chu, du, ndu, ttu, bu, mbu or ppu. The Sinhalese possesses none of these. It takes others such as a *va*, *i*, *ta*, *vat*, etc. Take, for instance, the Tamil *pada-gu* 'boat;' the Sinhalese cuts off the formative, and adopts simple *pâda*, or adds a *va* to it, whence it becomes *pâru-va*. For the Sinhalese inflexical terminations, See Sidatsangarâ, § 58.

vi. In the formation of the adjective from the noun, the Dravidian presents a peculiarity distinguishable from the Sinhalese. For this purpose, or for qualifying another noun, or for converting an intransitive into a transitive verb, or for the purpose of forming a noun from verbal themes, the Tamil has to reduplicate the final consonant. This process of reduplication is unknown to the Sinhalese. E. g.; from *harak* 'ox' (Sinhalese) is formed *harak-hama* 'ox-hide;' but from *mâdu* 'ox' (Tamil) is formed *mattu-(t)-tol* 'ox-hide.' Also, from *duva* (Sinhalese) 'run' comes *duva-va* 'cause to run,' so much like the Sanskrit *ya;* whilst the Tamil would reduplicate the *d* (=t) in *odu* and render it *ottu*. Again, whilst the Tamil cannot obtain *elattu* 'writing' without reduplicating the *d* (=t) in *eladu* 'writing,' the Sinhalese converts the simple radical with a single *m;* as *liya* 'write;' *liyu*-ma 'writing.'

vii. The formation of compounds in the Sinhalese is entirely after the fashion of Sanskrit compounds. See Sidatsangâra § 35.

viii. The Sanskrit and some of the Indo-European dialects are fond of combining clashing consonants. The Dravidian dialects, on the contrary, aim at ease and softness, and are unable to utter two consonants of different classes as *svâmi* without introducing a vowel between them, as *suvámi*, or without cutting off one of the consonants as in *sàmi*. In this respect the Sinhalese resembles the Dravidian; but I must warn the reader against any inference therefrom that the Sinhalese is related to the Dravidian. For, it will be observed that this is a peculiarity which distinguishes the

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Sanskrit from not only the Sinhalese but its very parent the Pâli, and other Prakrits of undoubtedly Sanskrit origin. This will be rendered manifest by the following table of Sanskrit, Pali, and Sinhalese words, which show the growing reluctance with which each generation has cast away, what even all Northerners must admit, the difficulty of expressing heterogeneous sounds, as in the following:—

	Sanskrit.	*Pali.*	*Sinhalese,*
Head	sìrsa	sîsa	hisa
Full	pûrna	punna	pun
Limb	gâtra	gatta	gat
Raiment	vastra	vattha	vat
Mouth	vaktra	vatta	vat
Eye	netra	netta	net
Demon	râksha	rakkha	rakus
Heaven	svarga	sagga	saga
Pearl	mukta	mutta	mutu
Name	Laksmana	Lakkhana	Lakkana
Agent	kartru	kattu	katu
Above	ûrdhvan	uddhan	uda

ix. Another peculiarity observable in the formation of words may here be mentioned. Whilst, as a general rule, in the Dravidian, as in the Scythian family of tongues, 'neither the vowel nor the consonant (or consonants) of which the root is composed, sustains any change or modification on the addition of the signs of gender, number, and case, or of person, tense, and mood; which are successively agglutenated to the root, not welded into combination with it,'*—the vowels in the Sinhalese as well as in the Indo-European radical, are, in general, modified by the addition of the suffixes of case and tense. E. g. the Sinhalese word *kolu* 'boy,' which comes from *keli* 'to sport,' is changed into *kolla* in the masculine, and *keli* in the feminine. The word *balu* 'dog' be-

* Caldwell, p. 164.

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comes *ballà* in the singular,—and *ballô* in the plural. The same word serves as an example of the change which it undergoes in the different cases. Again, the root *daka* 'to see,' becomes *dakimi* 'I see' in the present tense; *duti-mi* 'I saw' in the past tense; *dakinnemi* 'I shall see' in the future tense; and *dæka* 'having seen' in the participle.*

NOUN.

Gender—In entering upon the Noun, its Gender demands attention first. The Sanskrit family recognize besides the two natural genders, another—the *neuter* or the *eunuch.* To the Sinhalese are, however, known only the two first.† See Sidatsangarâ, § 24. This is quite consistent with the practice of the Sanskrit. For, although the *klîva,* according to its original intention, had to represent inanimate nature only; yet when it is remembered that it has not every where confined itself to these old limits, and that the Sanskrit imparts life to what is inanimate, and, on the other hand, (according to the view then taken), impairs the personality of what is by nature animate; (Bopp. i. p. 126), a language formed

* For different other changes which the radical undergoes, see my *Introduction to Sinhalese Grammar,* p. 17 et seq.

† In the Drâvidian languages all nouns denoting inanimate substances and irrational beings are of the neuter gender. The distinction of male and female appears only in the pronouns of the third person; in the adjectives (properly appellative nouns) which denote rational beings, and are formed by suffixing the pronominal terminations; and in the third person of the verb, which, being formed by suffixing the same pronominal terminations, has three forms in the singular and two in the plural, to distinguish the several genders, and in accordance with the pronouns of the third person. In all other cases where it is required to mark the distinction of gender, separate words signifying 'male' and 'female' are prefixed; but, even in such cases, though the object denoted be the male or female of an animal, the noun which denotes it does not cease to be considered neuter, and neuter forms of the pronoun and verb are required to be conjoined with it. This rule presents a marked contrast to the rules respecting gender which we find in the vivid and highly imaginative Sanscrit, and in the other Indo-European languages, but it accords with the usage of all the languages of the Scythian group. *Caldwell's Dravidian Grammar,* p. 34.

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from it is sure to fail in recognizing the intention which was not carried out in practice; and in its endeavour to simplify Grammatical forms, is likely, as the Sinhalese has done, to make a distribution of all nature into two classes, the *male* and *female*. The *rationale* of this is to be found in various other parts of our Grammatical System.

It appears very plainly that this absence of the *neuter* gender is owing to an effort on the part of the Sinhalese to simplify the difficult process of discriminating the genders in the Sanskrit, and to adopt itself to circumstances, one of which is the absence in the Sinhalese of that simple termination which the Sanskrit has adopted for the *neuter* as distinguishable from the masculine and feminine. Now, according to the formation of words in the Sinhalese, no system of Grammar or philology can devise a rational plan by which the neuter may be distinguished from the two natural genders. If the neuter was confined to inanimate nature alone, this would be possible; but when the greater part of names expressive of inanimate nature are found as *masculines* and *feminines*, there was no alternative but to ignore the neuter altogether. This reasoning would be inadmissible but for the undoubted testimony which this very department of Grammar furnishes us as to the Sinhalese being a derivative of the Pâli and Sanskrit. I here allude to the rule by which all Sanskrit and Pâli neuter names are regarded in the Sinhalese as *masculine*. See note (†) at p. 20 of the Sidatsangarâ. The formation too, of the two natural genders is precisely in accordance with the development of the Sanskrit, the feminine marking its distinction by broader and more sonant vowels.

When, however, we look to the Tamil which has all the three genders, and therefore is different from the Sinhalese, we observe that not only are all nouns denoting inanimate objects and irrational beings, placed in the neuter gender; but in most cases separate words denoting male or female are added to neuter nouns. It would also seem, that the long ì, which constitutes the rule in the formation of the Sinhalese and the Sanskrit feminine, forms the exception in the Dravidian dialects. See *Caldwell*, p. 181.

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Number.—In turning our attention to the Number of the Sinhalese noun, we again meet with evidence of an effort to simplify the superabundant forms of the Sanskrit. 'The dual,' says Bopp, 'like the neuter, in course of time is the first to be lost with the weakening of the vitality of the view taken by the same, or is more and more straitened in its use, and then replaced by the abstract plural expressive of infinite number.' Vol. i. p. 126. 'The Pâli has only so much of the dual as the Latin viz., a remnant of it in two words, which signify *two* and *both.*' p. 127. It is entirely wanting in the Prâkrits as in the Sinhalese, which does not even recognize the duality of the pronoun adopted by the Tamils in common with the Northern vernaculars. See remarks thereon *infra.*

Declension.—The Sinhalese, like some of the Dravidian dialects, is not deficient in the number of cases required to mark the relations of nouns. Unlike the Sanskrit, the Sinhalese employs the crude radical without inflexion,* and therefore attempts to simplify a variety of forms which even the Sanskrit has declined to adopt in the primary forms of compounds; yet the rule in Sinhalese Grammar is, as in the Sanskrit, to inflect the noun to express the different relations of case. It is unnecessary to specify all the modifications which nouns undergo. They are all given in the Sidatsangarâ, p. 27.* Suffice it to present two declensions.

SANDA=TINGEL, 'MOON.'

	Singular.		*Plural.*	
	Sinhalese.	*Tamil.*	*Sinhalese.*	*Tamil.*
No.	Sand*a*	Tingel	Sanda-*hu*	Tingel-kal
Vo.	Sanda	Tingâl	Sand-*eni*	Tingel-kâl
Acc.	Sand*u*	Tingel-ei	Sand-*un*	Tingel-kalei
Ins.	Sanda*hu*	Tingel-âl	Sand-*una*	Tingel-kalâl
Aux.	Sand*u*	———	Sand-*un*	———
Dat.	Sand*ata*	Tingel-ukku	Sanda-*nata*	Tingel-kalukka
Ab.	Sand-*en*	Tingel-enindu	Sanda-*nen*	Tingel-kalinindu
Gen.	Sand-*uge*	Tingel-udei	Sanda-*nage*	Tingel-kal-udei
Loc.	Sand*e*	Tingel-il	Sanda-*uhi*	Tingel-kal-il

* Also see my Introduction to Sinhalese Grammar, p. 17.

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GAS=MARAM, 'TREE.'

	Singular.		*Plural.*	
	Sinhalese.	*Tamil.*	*Sinhalese.*	*Tamil.*
No.	Gas*a*	Maram	Gas	Maran-gal
Vo.	Gas*a*	Marâm	Gas-*ni*	Maran-gâl
Acc.	Gasa-*ta*	Marattei	Gas	Man-galei
Ins.	Gas*in*	Mara-ttâl	Gas-*val-in*	Maran-galâl
Aux.	Gas-*en*	———	Gas-*val-in*	———
D.	Gasa-*ta*	Mara-ttuku	Gas-*vala-ta*	Maran-galattuku
Ab.	Gas-*en*	Marattu-nindu	Gas-*val-in*	Maran-galinindu
Gen.	Gas-*e*	Marattudei	Gas *vala*	Maran-gal-udei
Loc.	Gas-*e*	Marattil	Gas-*hi*	Maran-gal-il

On a careful examination of the above forms, the reader cannot fail to observe that in the Sinhalese (1) the radical *is inflected in the Nominative case,** as in all the oblique cases; (2) that although the plural nominative occasionally takes a sign of plurality, yet *it is not* invariably *to that sign*, but to the root, that the inflexional signs are annexed in the oblique cases; (3) that all the inflexions in the plural *are not* every where *identical* with those in the singular,—facts, which serve to distinguish the Sinhalese not only from the Dravidian but from the North-Indian dialects.†

With respect to the principle of pluralization, it will also be observed that the Sinhalese noun, like the Dravidian, *is not ordinarily indefinite*, and does not depend upon its connection in a sentence to determine its number. As in the primitive Indo-European tongues, the plural of a Sinhalese word is carefully distinguished from the singular. It is true that in modern usage we find a few nouns which take in the plural *val*, like the Tamil *gal*, but it should be borne in mind that that formative is not an inflexion, but that which may be regarded as a complete word by itself, serving, when added to nouns indicating inanimate objects, to render the expression a compound, like 'stone-*heap*' or 'trees-*mass*.' Thus *ge*, 'house,' becomes in the plural *ge-val*.

* The Dravidian nominative singular is simply the inflexional base. *Caldwell*, p. 204.

† The signs of cases are suffixed to the sign of plurality in the Dravidian. *ib.*

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This is supposed by some to be identical with the *gal* in the Tamil *ûttu-gal*, 'houses.' Dr. Stevenson is of opinion that this addition is an abbreviation of the Sanskrit *sakala* (=*sagala*, Tamil) 'all.' But, says Caldwell, the root signifying *all*, which the Dravidians have preferred to retain, viz., *ell*, is connected, not with the [Greek] *ol* 'whole,' the Hebrew *kol*, &c., but with the Saxon *eal*, English *all*. Whether it comes from the one or the other, it is indeed very clear that this addition of pluralization conveys, like the Sinhalese word *siy-al*,—'all.' Now in the Sinhalese only a few inanimate nouns take this *val* as a sign of pluralization; and in some instances it is found in the oblique cases, and never in the nominative; thus *ata* 'hand,' *at* 'hands' *at-vala* 'in hands;' *gasa* 'tree,' *gas* 'trees,' *gas-vala* 'in trees.' Hence it accords well with Professor Max Muller's belief of this being a compound expression like *animal-mass* for 'animals,' or *stone-heap* for 'stones.' There is another reason which induces me to believe that this *val*, in the sense of *vana* for a 'mass,' is a word by itself. It is this,—that like *val* the Sinhalese occasionally takes *vara* in a few nouns for the formation of the plural, as *guru* 'teacher,' *guru-varu* 'teachers'; *raja* 'king,' *raja-varu* 'kings.' In these instances *vara* is clearly an additional word to denote 'respect;' for it will be seen that as the plural of both words is *ordinarily* formed by the addition of (h)*u*, as *guru*, *guruhu; raja*, *rajahu*, they take the same *u* in the plural even after the addition of *vara ;* and that this *varu* termination is never used except in connection with masculine or feminine names that deserve respect, as *val* is seldom used except in connection with inanimate nouns implying objects that are usually associated in the mind with *heap* or *mass*.

The Sinhalese has also, like some of the Scythian tongues, a secondary or periphrastic mode of denoting some of the relations of nouns, and in this respect it accords with, and adopts some of, the words found in the North-Indian vernaculars. E. g.

Nominative—*tema*.

Instrumental—*visin*, 'by.'

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Auxliary—*karana-kota*, 'by means of.'
Dative—*pinisa* or *vas*, 'for.'
Locative—*Kerehi*, 'in.'
Ablative—*Keren*, 'from.'

These signs are common to both numbers, except *tema* which is only used in the singular, its plural being *tumu*. Nouns in the singular also take an *ek* in the Sinhalese, to express the *indefinite* as *harak-eku-ta* 'to-a-bullock.'*

Tema, in the Sinhalese, derived from the Sanskrit *âtman* 'self,' not only expresses the Nominative case, but also conveys the gender of the noun to which it is added. The Sidatsangarâ says: "Observe also, that in this case the suffixes *tema* for the masculine singular, *tomo* for the feminine singular, and *tumu* for both genders in the plural number, may be used in *peraphrases and commentaries.*"

The periphrastic instrumental *visin*, from the Pâli *vasena* 'by authority,' in the sense of the agent or instrument, is also used in the Sinhalese. *Karana-kota*=the Pali *karani-kritya* 'having accomplished *a means of action*,' is the periphrastic sign of the auxiliary, which we have doubtless brought over to Ceylon from Northern India, since we find it unmistakeably in the Murâthi *karûna*, so different from all Dravidian case-signs. I may also observe that the very name for the *Auxiliary* case (the *Karana*) is derived from this case-sign. The dative *pinisa*=Pâli *panissaya*, is not exactly, as the others are, a universal case-sign for the dative; but is used to express 'for,' or 'for the purpose.' *Kerehi* is the periphrastic locative sign, and comes from *kara* 'to do;' from whence it obtains the signification of proximity or 'nearness,' and thence, with the addition of the locative sign, the idea of *locality*. The ablative *keren* is also from *kara* with the proper sign *en*.

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* See Vibat-maldama in the Appendix to Sidatsangarâ, p. 91.

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Cases.

The Nominative, in the Dravidian dialects, is 'the noun itself,' or the inflexional base, without addition or alteration. The Sinhalese nominative takes *e*, *à* in the singular, and *ó*, *hu* in the plural; and these present the most marked difference to the exceptional formations of the Tamil neuter nominative, and the Canarese *nâ* and *ta*. Dr. Stevenson observes that in the Dravidian as well as in the North-Indian vernaculars, the nominative is substituted for the accusative, *et vice versa*. This is not the case in the Sinhalese; for no one, not even the rudest rustic amongst us who knows not the use of case-signs, will ever say *ballâ gœsimi* '*canes percuti*' but *ballata gœsimi* '*canem percuti*.' It is, indeed, true that the illiterate Sinhalese do, as stated by Dr. Stevenson, occasionally use the accusative for the nominative. This, I have, and I believe satisfactorily, accounted for elsewhere,* and shall therefore proceed to

The Vocative Case. In the Drâvidian there is properly no case-sign for the *Vocative*. It is formed by a simple sign of emphasis, different from the Sinhalese, which takes *æ*, *a* and *à* in the singular, and *in, en, nen, ini, eni, neni, and ni* in the plural. These, it may be remarked, are different also both in form and principle from the *ir*, a fragment of the *nír* 'you,' which the Tamils use in the plural.

Again, it will be observed that the exceptional usage in the Sinhalese, by which the Nominative is employed to express the Vocative, accords with the Indo-European languages.

The Accusative Case. 'Ordinarily,' says Caldwell, 'the North-Indian vernaculars are distinguished from the Southern by their use of the dative case-sign for the *Accusative*.' This is no less a peculiarity in the Sinhalese, which is distinguishable from the Dravidian family, in which, if we except the Gônd, the Dative is quite distinct from the accusative.

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† See my *Contributions to Oriental Literature*, vol. i. p. 46.

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The only accusative sign which ihe Tamil has, is *ei*. This, I need scarcely say, is different from all signs in the Sinhalese, in which the only termination that may approach the Dravidian, is the Canarese *a*, and this is of very rare occurrence in our language.

In turning our attention from the mere formation of the case-signs, to the Syntax of the accusative case, we find the Sinhalese to accord with the Sanskrit and the Latin; e. g., where reference is made to *duration of time*, all the above languages use the accusative. For other affinities, see Sidatsangarâ, p. 29.

The Instrumental Case. The Telugu changes the locative *ti* into *ta*, to express the instrumental or the auxiliary, both which are treated by Tamils and others as the instrumental. See Sidatsangarâ, p. 31. Now, according to Caldwell, the Canarese instrumental suffix *im* is identical with *in*, the Tamil 'ablative of motion.' If this is the case, its tendency to confound the instrumental with the ablative, is in accordance with the Latin and the Greek, which confound the auxiliary with the instrumental. Even the English, in which, as Caldwell points out, '*by*' in the sense of 'close by' was originally a locative, would indicate the origin of the Telugu instrumental.

The Tamil suffix for the instrumental is clearly *al*, and bears no analogy to the Sinhalese terminations *a*, *à*, *u*, *hu* in the singular, and *an*, *àna*, *na*, *n*, and *un* in the plural.

The use of the instrumental is gradually getting into disuse amongst the lower orders of the Sinhalese. There is also much difficulty felt by learners in comprehending the difference between the *nominative* and the *instrumental*. People say *mama karana væde*=*nân sekir velei*, Tamil. Now, *karana*=*sekir* is not a complete verb. It is devoid of vitality, though possessed of an attribute, and the tense. It approaches nearest to an English participle; and, considering its function in the above sentence, we may call it the *relative participle*, or as the Tamil Grammarians name it, *peyer echam* 'noun-defect' or 'noun-complement;' i e., as explained by Caldwell, a word which requires the complement of a noun to complete its signification. We find it always associated

with two nouns, one which it qualifies, and another (either expressed or understood) which indicates its agent. The proper designation of it would then seem to be a *relative participial adjective*. Having ascertained the real force of *karana*, let us inquire in which of the two agent-cases we should place the noun-agent. We cannot put it in the nominative, because our Grammar teaches us that the nominative should be followed by a complete verb 'expressive of an *attribute*, of *time*, and of an assertion.'* We are therefore constrained to use in the sentence before us the instrumental *mâ*, and not the nominative *mama*.

The sense of the *instrumental* is also preserved in a similarly constructed English sentence; e. g., *karana de* is 'being-done thing' or 'the thing that is being done.' Now, if we add an agent to the act, we have *mama karana de* 'I being-done thing' or 'the thing that is being done [by] I.' This sign 'by' or *visin* is understood in the Siŋhalese, in which case the noun takes the sign of the case, and it is necessary that the nominative *mama* should be changed into the instrumental *mà* 'by me.' The sentence itself would then run grammatically both in Sinhalese and English, thus; *mà karana de* 'the thing that is done by me.' On comparing the Murâthi, the Sinhalese, and the Sanskrit, I find that the prevalence of an instrumental case in connection with the passive verb, and the relative participial adjective, is one of the most remarkable features in the Syntax of all these languages. 'This instrumental construction after passive verbs' says Professor Mon. Williams,† 'is a favorite idiom in Sanskrit prose composition;' and our best prose writers abound with instances of the instrumental case in the connection above stated.

It is unnecessary to say more on the subject; nor to inquire into the usage in the Tamil. All my observations here as elsewhere

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* See my Sinhalese Grammar, Section viii. § 92; also Harrison's Structure of the English language, p. 315.

† See his Grammar, p. 366.

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show that the usage which is springing up in our language, is unwarranted by Grammar and the usage of our standard writers. I shall treat of the idiom involved in the use of an expression, as in *mâ karana de*, when I shall have entered upon the Section on *Verbs*.

The Auxiliary Case, which is found in the Sinhalese, owes its origin entirely to the Sanskrit. Although the Dravidians have some notion of it, yet it is found confounded by them with the instrumental. There is however one important particular by which the Sinhalese auxiliary may be distinguished from even the Sanskrit,—that whilst the latter adopts the instrumental suffixes for the auxiliary, the former have generally an entirely different set of inflexions for each of the two cases. A careful investigation of grammatical forms in the Indo-European, the North-Indian, and Dravidian dialects, convinces me that there is a tendency in all of them towards a distinction between the instrumental and the auxiliary, which Caldwell denominates the *conjunctive*, although the Sinhalese alone have marked the distinction with special suffixes. See Sidatsangarâ, p. 30.

The Dative Case. One of the striking analogies, to which Dr. Stevenson refers as running through the North-Indian and the Dravidian dialects, is the resemblance in the Dative *ki ku ge*,* which are different from the Sanskrit and all Indo-European dialects.

Caldwell also states that 'in the vernaculars of Northern India, which are deeply tinged with Scythian characteristics, we find a suffix which appears to be not only similar to the Drâvidian, but the same.' p. 225. In giving examples from the Northern vernaculars, Caldwell gives *ghai* as the '*Singhalese*' form of the Hindi *ko* and *ku*. This is clearly not so. We have no *g* or *k* in the

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* In the primitive Indo-European tongues we discover no trace of any such dative suffix or case-sign as the Drâvidian 'ku;' but on turning to the Scythian family, interesting analogies meet us at every step.

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in the Dative Case. The only Sinhalese dative termination, *ta* presents the most unequivocal testimony of its none-relation to the Dravidian; and in this *ta* may be recognized the Murâthi *la*, the absence of which in her sisters is probably owing to Dravidian influences. Turning our attention to the Syntax of this case we find that words expressing 'cause or purpose' take a dative in the Sinhalese as in Sanskrit and Latin. 'Connected with this application of the dative case' says Professor H. H. Wilson* 'is its optional substitution [in the Sanskrit] for the infinitive after a verb.' So clearly is this the case in the Sinhalese infinitive, e. g., *lia* (*n*) *ta* as in the English '*to*-write,' that the sign of the dative case is found bodily transferred to the infinitive. It would be idle to allude to various other syntactical laws which are identical in the formation of the dative in these languages, and which an ordinary acquaintance with them cannot fail to exhibit. I shall therefore pass on to

vii. *The Genitive Case.*—The signs of this in the Tamil are *in*, *an*, and *ni*, the first being the most frequent. Here again Dr. Stevenson says the letter *n* is a general characteristic of the *genitive singular*. Now, although it may be found in the Tamil *in*, the Telegu *ni*, and in the English *mine*, it nevertheless is deficient in the Sinhalese, and in the North-Indian vernaculars, 'of all which,' as stated by Caldwell, 'the Gujarathi is the only one which contains a form of the genitive resembling that which we have been examining.† I need scarcely add that the Sinhalese take *ge* besides the dative *ta*; and that although a simple *n* is also given with *un*, in the Sidatsangarâ, yet the use of them is so very rare that the author seems to have had some difficulty in finding out examples of their use; and even in those which the Translator has supplied, there

* Introduction to Sanskrit Grammar, p. 388

† Caldwell's Dravidian Grammar, p. 237.

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is this peculiarity to be observed—that the *n* is simply a plural euphonic addition in a compound rendering.

But the resemblance to which Dr. Stevenson refers is, that this *n* is a general characteristic of the genitive *singular*. It is decidedly not found as a singular suffix in the Sinhalese; see *Sidatsangarâ*, p. 178. Even if it were, the fact would furnish no evidence in favor of the analogy which Dr. Stevenson seeks to establish. For, as remarked by Caldwell "both in the Sanskrit and in other members of the Indo-European family, we may observe distinct traces of the adjectival or the genetival use of a particle, of which the consonant *n* is the most essential element."* He also adds in the same page, "The Lethunian goes further than any other indo-European tongue in resemblance to the Tamil in this point, for it not only uses *n* as a sign of the pronominal possessive (of the first person,) but it adopts this genetival *man* as the inflexional base of all the rest of the oblique cases of the same pronoun."

Moreover, the analogy which Dr. Stevenson supposes to exist between the Sinhalese *ge* and the Telegu *yokka*, entirely illusory. Between the *g* in the Sinhalese genitive, and the *k* in the Telegu, there is, I feel persuaded, no relation whatever, since the Sinhalese genitive sign represents the *ge* or 'the habitation' in the sense of the "possession" which this case implies.

A peculiarity connected with the Sinhalese case-signs of the genitive, exhibits its very near relation to the Sanskrit. It is this. In the Sanskrit, the genitive is constantly interchangeable with the dative and the accusative, etc. 'This vague use of the genitive,' says Professor Monier Williams † 'to express *various relations*, prevails also in early Greek.' It likewise prevails in the Sinhalese. Compare the case-sign given in the Sidatsangarâ, p. 37, as those peculiar to the genitive, the dative, and the accusative.

* Caldwell's Dravidian Grammar, p. 238.

† See his Sanskrit Grammar, p. 354.

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viii. *The Locative Case.*—The Dravidian Locative sign present a marked contrast with the Sinhalese. Compare Sidatsangarâ, p. 180, with Caldwell's Dravidian Grammar, p. 247 et seq. 'None of the Dravidian affixes of the locative,' says the last mentioned writer, 'bears any resemblance to the locative case-sign of the Sanskrit, of any other of the Indo-European languages, or of the North-Indian vernaculars.'

ix. *The Ablative Case* seems to have been introduced into Dravidian Grammars 'out of deference to the principles of Sanskrit Grammarians.' It is therefore unnecessary to institute any comparisons between the Dravidian and the Sinhalese beyond stating that in this respect the Sinhalese presents one other in addition to the many unequivocal proofs I have adduced to show its non-relation to the Dravidian.

ADJECTIVES.

All languages that are entitled to be considered as of high antiquity, whilst drawing a distinction in the sense of a *name* and its *attribute*, look upon adjectives as nouns, and invest them with number, case, and gender. This peculiarity may be recognized in all those dialects which stand in fraternal connection with the Sanskrit. But in the languages which have arisen from these Sanskrit daughters, the tendency to simplify the contractions, evolutions, involutions, and inflexions of case, gender, and number, in which their mothers delight, is indeed manifest. The Sinhalese in their Grammatical System place the *adjective* amongst nouns [see Sidatsangarâ, § 21 c.]; and even clothe it with a sign of *gender*, and *case* ; as, *hæli* from *hela* 'white ;' *kotá* 'short one,' from *kota* 'short'; *pæti* 'lass,' from *pæti* 'young'; *gori* 'white person' from *gora* 'white ;' *kæli* 'black person' from *kalu* 'black,' etc. These are only a few remnants of a large Sanskritic developement, which must doubtless have existed upon the early formation of the Sinhalese. Even some of these are being gradually given up ; and we find that, generally, the Sinhalese, like the English adjective, has

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at present no variation, undergoes no change of form, and takes its position immediately before the noun which it qualifies.* This is also the case at present with the North-Indian dialects; and, what is still more remarkable, they possess, like the Sinhalese, a few remnants of the early developement of gender, number, and case; e. g., in the Murâthi many adjectives have separate terminations for the three genders, and have two cases.†

We are thus enabled to assign to the Sinhalese and the North-Indian dialects a common origin, though like many modern Indo-European tongues, they have gradually given up the peculiarities of the adjective, which distinguish them from the dialects from which they have arisen.

PRONOUNS.

Next to inseparable Prepositions, of which I shall treat hereafter, there is no class of words, which more clearly proves the non-relation of the Sinhalese to the Dravidian, than the Pronouns. Indeed they throw generally much light on the relationship of languages; for, as remarked by Caldwell, 'the personal pronouns, and especially those of the first and second person singular, evince more of the quality of permanence than any other parts of speech, and are generally found to change but little in the lapse of ages.'

In laying before the reader a long extract from the writer above-named in which he compares the Dravidian, with the North-Indian

* "In Sanskrit and all the Indo-European tongues, adjectives are declined like substantives, and agree with the substantives to which they are conjoined, in gender, number and case. In the Drâvidian languages, as in the Scythian, adjectives are incapable of declension. When used separately as abstract nouns of quality, which is the original and natural character of Drâvidian adjectives, they are sucject to all the affections of substantives; but when they are used adjectively, *i. e.* to qualify other substantives, they do not admit of any inflexional change, but are simply prefixed to the nouns which they qualify." *Caldwell's Dravidian Grammar*, p. 35.

† See Dr. Stevenson's Murâthi Grammar, pp. 77—78.

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personal pronouns, I have taken the liberty to insert the Sinhalese forms under the Sanskrit family to which they are allied; and I need therefore do little more here than refer the reader to his Tables, given *ante*, p. 41. But some further examintion into the subject may not prove uninteresting.

From the results of the valuable investigations of the same writer, *nàn* appears to be the Tamil nominative of the first person. There is very little difference, if any at all, in the other Dravidian dialects which also take *na* as the radical of this person. Now the Sinhalese has *mam* which may be seen as in the Persian *man*, the Sindhi *màn* and the Oriental Turkish *men*, which is the same in a variety of Scythian tongues. It is found in those languages, in which *ni* is used as the equivalent of personality in the verbal terminations. This usage may also be observed in the North-Indian vernaculars, as in the Sinhalese.

The base of the Tamil pronoun *ni* 'thou' [second person] is the same in the Malâyilam, the Tudâ, etc., and seem to come from the pronoun of the first person. On a comparison of the several Dravidian dialects *ni*, *nu* or *na* may be pronounced to have been its original form. The Sinhalese *tà* or *to* has no relation whatever to these bases, and on the contrary bears the nearest affinity to the Sanskrit *tvam*, a form which pervades nearly all Indo-European and the North-Indian dialects.

From an examination of the pronouns for the first and second person *singular*, I shall proceed to examine their forms in the *plural*; and here we find a peculiarity in the Sinhalese, not only distinguishable from the Dravidian, but also from the Páli and the Prâkrits, to which lexically it bears the nearest affinity. The first person forms its plural in all the Dravidian idioms by changing the inflexion *n* into *m*, whilst the Prâkrits adopt *mhe*. But the Sinhalese use *pi*, a termination neither allied to the Dravidian, nor to the Prákrit, nor indeed to the termination of pluralisation in the *ordinary* form of the North-Indian vernaculars. There is also this

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difference to be observed between the Sinhalese *api* 'we,' and all the forms of the dialects above named,—that whilst the latter retain the primary consonant of the first person, the former gives it up altogether. Yet it will be observed that the Sinhalese is indebted for this *ap*, not to the Dravidian, but to the North-Indian ; e. g., the Murâthi and Gujarâthi *ápane* 'we.'

Now, *apane* in the dialects above named, one of the two pronouns for '*we*'—that is, 'the party speaking, including those who are addressed,' whilst *hame*, the ordinary form, is simply 'the party speaking.' The existence of this two-fold form of the first person plural, in some of the North-Indian vernaculars has induced Dr. Stevenson, and several other scholars to class them with the Dravidian dialects, which also have this two-fold plural. Even with regard to those North-Indian idioms, the utmost extent to which an inference may be drawn from the above circumstance, is, that one class has borrowed an idiom of expression from the other; for the *words* which the Dravidians use are [*nám* and *nángal*] different from those adopted by the North-Indians. When we turn from the North-Indian to the Sinhalese, we neither find two pronouns of the first person plural, nor the distinction sought to be conveyed by the adoption of two sets of words.* The Sinhalese *api* means nothing more or less than what 'we' means in the English, or *nos* in Latin, or *amhe* in Pâli ; and it clearly comes from *apane*, from the Sanskrit *dual* form *áván*, the *v* being changed into *p*.

This *p*, or the entire inflexion *pane* must have originally had

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* "The existence of two pronouns of the first person plural, one of which includes the other excludes the party addressed, is a peculiarity of the Dravidian dialects, as of many of the Scythian languages; but is unknown to the Sanskrit and the languages of the Indo-European family,"—*Caldwell's Dravidian Grammar*, p. 36.

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some significant meaning, for we find it in the *second person*, as in the first person plural.

Whilst we take the root *ta* 'thou,' it will be observed we add the same *p* in *api* to pluralize *ta*. The origin of *pi*, even if we disregard the Sanskrit *àvân*, may, judging from the sense of duality which it was intended to convey, be traced to the dual terminations in *pi* and *pin*, Greek; *bhyàm*, *bhis*, Sanskrit; and *bis*, Latin. The Notherners, who have no dual number, seem to have adopted this case-suffix, which so largely runs through several of the dual cases in the Sanskrit, to express the two-fold relation of the party speaking and the party spoken to; and it seems to be equally clear that the language which stands in fraternal connection with them, viz., the Sinhalese, was not so mindful of the distinction, and therefore adopted one or two pronouns used by her sisters, expressive of the plural pronoun for the first person.

It is unnecessary here to enter into the other terminations in the oblique cases of the pronouns of the first and second person, since they are the same as those to which we have referred under the declension of nouns; nor is it, for obvious reasons, necessary to go into comparisons of the *ohu* 'he,' Sinhalese and *avan* Tamil; *mohu* 'he [proximate] ' Sinhalese, and *ivan*, Tamil. Suffice it, however, to notice the form of the Tamil reflexive pronoun *tân* singular, *tàm* pluarl 'self,' which may be traced to the *tama* and *tam-ai* in the Sinhalese. This may at first sight seem to be a Dravidian derivative; but there is no reason whatever to indicate why both the Tamil and Sinhalese forms might not have had their origin in the Sanskrit *àtman*. *Tam-ai* is used in the modern vernacular Sinhalese as in the Tamil to express a strong affirmation of 'self' or 'the very person' whom the speaker intends to single out as the man,' as in, 'Thou; art *the man*;' but in the Sinhalese we use it as in the English with a verb. Thus what in Tamil would be expressed by *ni-tân* 'thou self' we would express in Sinhalese *to tam-ai* 'it *is* thou (very) self.' *Tàn* in the Tamil must

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therefore be regarded more in the light of a verb of affirmation, than as a pronoun. This appears to be the case when we examine another use of the expression which is identical in the Sinhalese: e. g., *mei tàn* Tamil, *sebæ tam-a-i* Sinhalese, 'it is indeed true,' or ironically, *poi tan*, Tamil=*boru tam-ai* 'false indeed?' Sinhalese.

But whether we accept this (tân=tama) as a pronoun or a noun derived from the Sanskrit *âtman*, it may be affirmed that the only Sinhalese reflexive pronoun which the books adopt, and which the Dravidian dialects do not possess, is *siyà*, from the Sanskrit *swayam* so near the Latin *sui*, *sibi*, and *se*.

The Sinhalese, like the Sanskrit, is devoid of a simple pronoun of the third person. The Sidatsangarâ gives *ê* (remote) and *mê* (proximate.) This looks like the Zend *hê*, and the Prakrit *sè*, for *svê*; for the *s* is changed in our language, as in the Prakrits, to *h*, and that consonant is sometimes altogether omitted, leaving but the vowel which was inherent in the original word. The Sinhalese also possesses another word *ohu* for the third person singular. Its affinity to the Zend *hôi*, to which, as pointed out by Bopp, the Greek *oi* is similar, is very clear. This pronoun, so different from the Tamil, is in common use amongst us, and may be traced to a variety of dialects. *See Caldwell's Dravidian Grammar*, p. 298.

The demonstrative bases in the Tamil seem to be *a* (remote,) and *i* (proximate;) e. g., *apporadu*; that time,' *ipporadu* 'this time;' I shall here compare the Tamil demonstratives, with the Sinhalese, which bear some similarity in the sense in which they are applied although there is as much dissimilarity in their formation.

Tamil.	*Sinhalese.*	
A-adu (remote)	ê (remote)	'that'
A-van	ê kâ	'that person'
A-n-gu	e-tena	'that there'
A-ndru	e-dâ	'that day'

Here the Sinhalese è is from the Bengâli ê; and the Tamil *a* as

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well as the proximate i is more clearly allied to the Indo-European than to the Sinhalese and the North-Indian.

Tamil.	*Sinhalese*	
i-idu (proximate)	mè	'this'
i-van	me-kâ	'this one'
i-ngu	me-tæna	'this place'
i-ndu	me-dà	'this day'

In the North-Indian dialects the radical *i* is used more systematically than the 'remote' *a*. In the Sinhalese, however, the personal pronoun *ma* is compounded with other words to convey the proximity to 'ego.' Here the word *ka*, compounded of ê and mê, is derived from the Sanskrit *kâ=ekâ*,* 'one,' and comes from *eka*. So likewise *tæna* comes from *sthàna*, and *dà* from *dù*.

There is another demonstrative base which enters into an adverbial expression. It is *u* in Tamil, and *à* and *ara* in Sinhalese. Besides these, to which I have now referred, it would seem, the Dravidian languages have no pronouns, properly so called. *

INTERROGATIVES.

I take the following comparative table of interrogatives from Caldwell, p. 344, shewing their Sinhalese equivalents.

	Prox. i	*Remote. a*	*Interrogative*	*Sinhalese.*
Mas. Sin.	ivan, *hic*	avan, *ille*	èvan, *quis?*	ko (i)-(e) kâ
Fem. do.	ival, *hac*	aval, *illa*	eval, *quae?*	ko (i)-(e) kì
Neuter do.	idu, *hoc*	adu, *illud*	edu, *quid?*	ko (i)-(e) ka
Epicine pl.	ivar, *hi, hæ*	avar, *illi, illæ*	èvar. *qui, quæ?*	ka-vara
Neuter do.	ivei. *haec*	avei, *illa*	evei. *quae?*	

Though the Tamil presents a great similarity to the Latin in having as many demonstratives designed to express 'so many

* All other words which correspond either in meaning or in use to the pronouns of other languages will be found on examination to be nouns regularly formed and declined. *Caldwell's* Comp. Grammar, *p.* 349.

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relations as the above, yet it would seem that the latter have no more relation to the former than the Sinhalese have to the same. The interrogatives *kô-kâ*, *kò-kî*, *koka*, *kavara* are all from the Sanskrit base *ka*, and are allied to the North-Indian. Although I have shewn an inanimate *kô-ka*, yet it must be remembered that this is a usage of comparatively recent times, for inanimate objects as I have shewn under the head of gender.

Inseparable Prepositions.

If one circumstance, more than any other favors my position that the Sinhalese bears a close affinity to the Sanskrit, and is not allied to the Drâvidian, it is to be found in the unmistakeable identity which may be established between the Sanskrit or Pâli, and the Sinhalese prepositions, none of which are known to the Tamil,* or any other Dravidian dialect, except indeed what may be found in words which may be clearly traced to a Sanskrit origin. It would also seem that, except in a few instances, [e. g. *parâ-jaya*, etc.] these prepositions are used in the Sinhalese and in the later Sanskrit,† as *prefixes*, to qualify the sense of verbs, and are thence named *upa-sarga*.

The following is a comparative Table of Sinhalese, Pâli, and Sanskrit inseparable prepositions:—

Sinhalese	*Pali.*	*Sanskrit*	*Examples*‡	
a	à	à	*adara*,	'affection.'
abi	abhi	abhi	*abi-seka*	'anointed.'
ati	ati	ati	*ati-sara*,	'dysentery.'

* Wherever prepositions are used in the Indo-European languages, the Dravidian languages, with those of the Scythian group, use post-positions instead,—which post-positions do not constitute a separate part of speech, but are real nouns of relation or quality, adopted as auxiliaries."—*Caldwell's Dravidian Grammar p.* 35.

† See Professor *Monier William's Sanskrit Grammar p.* 316.

‡ The above examples are only given in the Sinhalese.

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Sinhalese.	*Pali.*	*Sanskrit.*	*Examples.*	
adi	adhi	adhi	*adikarana*	'supreme.'
apa	apa	apa	*apa-dan,*	'ab-lative.'
api	api	api	*'pi-yana,**	'cover.'
anu	anu	anu	*anu-sara,*	'prevalence.'
ava	ava	ava	*ava-man,*	'dis-grace.'
u	u	ut	*u-legi,*	'up-risen.'
upa	upa	upa	*upa-ma,*	'comparison.'
du	du	dur	*du-dana,*	'wicked.'
ni	ni	ni	*ni-dahas,*	'leisure.'
pa	pa	pra	*pa-vara,*	'pre-eminent.'
pará	pará	pará	*para-jaya,*	'de-feat.'
pas †	ni	nir	*pasa*	'to pass through.'
piri	pari	pari	*piri-vara*	'retinue.'
pili ‡	pati	prati	*pili-gat,*	'accepted.'
vi	vi	vi	*vi-ridu,*	'opposed.'
sa	san	sam	*sa-banda*	'con-joint.'
su	su	su	*su-ratu,*	'very-red.'

The Verb.

In turning from the noun to the verb, Dr. Stevenson says, the second person singular in the imperative is the root in the languages which he compares, that is, the Dravidian, under which he includes the Sinhalese, and the North-Indian. I have already disposed of this supposed mark of resemblance under the head of roots. In further illustration of the facts therein stated, I may here refer to the verb substantive. This is changed from *bhû* in Sanskrit to *vû* in Sinhalese. The imperative in the latter is never *vû*, but *vê* or, more frequently (like the Sanskrit *bhava*=) *veva* 'be thou' singular, and *vevu* 'be ye' in the plural; see *Sidatsangarà*, § 51.

* The initial *a* in *api* is generally lost in composition in the Sinhalese, as in *pi-nasa* 'nose-affection.'

† This is the only word, the relation of which to the Sanskrit does not clearly appear.

‡ Here, it will be observed, the Sanskrit *t* is changed into *l* in the Sinhalese.

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It may be convenient here to notice the other verbal analogies to which Dr. Stevenson refers under the head of (1) Voices, (2) the formation of tenses, (3) the Participle, (4) the Infinitive, (5) Verbal nouns, and (6) the Relative participle.

The Voices.

The Negative Voice. Dr. Stevenson points out a *Negative Voice*, in the Dravidian as well as in the North-Indian dialects, but admits that 'to the observations under this head, the Sinhalese seems [it indeed *is*] *an exception*, having no affix which it adds to deny the existence of the act, beyond that which is known to the Sanscrit family of languages.'

To render this more plain :—The Dravidian dialects add a negative particle between the radical and the verbal theme, e. g. *var-á du*, 'do *not* come' ; whereas in the Sanskrit and the Sinhalese the mark of negation, generally *na*, is prefixed to the radical. Thus, *asti* Sanskrit, and *æti* Sinhalese 'it is,' become *násti* and *næti*, respectively in expressing 'it is not.'

Another peculiarity connected with the Dravidian negative verb, is, that it has but one tense, which is an aorist, or is indeterminate in point of time; e. g. *pogen* Tamil, 'I go not,' means either 'I *do* not go,' 'I *did* not go,' or 'I *shall* not go.' There is no such indefiniteness as to tense in the Sinhalese or the Sanskrit, in both which the tenses are regularly formed notwithstanding the negative affix; as *no-yami* 'I go not,' *no-giyemi* 'I went not,' and *no-yannemi* 'I shall not go.'

The Passive Voice. Many who have not thoroughly mastered the Sinhalese have laboured to shew that the Sinhalese language, like the Dravidian dialects, is devoid of a regular passive voice. This is as much a mistake as to suppose that it has not a relative pronoun, or an instrumental case. The mistake arises from a careless observance of our best writers, and too much adherence to the ignorant usage of illiterate men. I am free to confess that the

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Sinhalese in their colloquial dialect make an effort to express themselves in the active rather than in the passive voice. It is also true, as stated by Dr. Stevenson, that they generally express themselves as in the North-Indian vernaculars, 'I ate a beating' instead of 'I was struck' This is after the fashion of the people with whom they had been, and from whom the Sinhalese were long ago separated. And the reason why the North-Indians have adopted this idiom may be found in the constant intercourse which they have had for centuries with their Dravidian neighbours.

Yet because a foreign idiom is adopted, or the Sinhalese shews a tendency to adapt itself to circumstances it must not be concluded that the language is destitute of a passive voice. It must moreover be borne in mind that in the particular investigation in hand it is not necessary to enquire what is the tendency of the Sinhalese at the present day—twenty-four centuries after it had been fixed in Ceylon—but what was its state, as to this passive voice, according to its earliest writings, its acknowledged grammatical system, and the learned usage in respect of it at the present day. There is scarcely a single Sinhalese book in which the passive voice is not unmistakeably expressed by its author. It is expressly treated of in the only ancient Sinhalese Grammar of authority, the Sidat-sangarâ ; it is found in writings contained in the Newspaper Press of this Island; and it is familiar to every one who reads his Lord's Prayer in Sinhalese.

But it is said that the word used is *læba* 'receive.' It signifies nothing what the auxiliary verb is that is employed to express the passive, so long as it conveys, when joined to the principal verb, which *læba* does, a passive signification. If exception be taken as I have seen it has been, that *læba* is by itself a separate word, what will the critic say to the verb substantive which enters into the composition of the English passive verb ? What to the *ya* (from *ya* 'to go') which is added to the Sanskrit verb ? Surely the one or the other of these is as much a distinct word and a verb

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as *læba* or *lada*. Surely the addition of *be* in English or *ya* in Sanskrit does not divest the verb, to which they are added, of the passive signification which they impart. If not, it would seem that *læba*, from its very meaning of, 'passion,' 'endurance' or 'suffering' is calculated to make this voice more distinctly marked than either *be* or *ya*.

The formation of the passive voice in the Sinhalese is *two-fold*; one with inflexions, and the other with the periphrastic or auxiliary *laba*. The first may be regarded as the original form, and the second the form adopted to render the voice distinctly marked in such writings as paraphrases, *ṭîkâs*, etc. Of the first see examples in all our ancient works; and the latter the reader meets in every modern writer. Now, the exceptional use of the active for the passive with a turn of expression does not shew that the Sinhalese is allied to the Dravidian any more than that the Dravidian exhibits a relation to the Semetic, from the resemblance which the one class bears to the other in the formation of roots [Cald. p. 160.] Even after the too general adoption of this form of expression, it will be found, we have not altogether ceased to use a *passive voice*: and I may indeed adopt the very language of Dr. Stevenson in 1843, a year after he wrote his Essay published in the Bombay A. S. Journal, and say "There *is undoubtedly such a thing as a passive verb* occasionally used [in Sinhalese as well as] in Murâthi; but its use is very limited, compared with that of the English passive verb, and its place is generally supplied by intransitive verbs, or by circumlocution.*

There is also another peculiarity connected with the Sinhalese passive, or, as some call it, the *middle voice*, which may be noticed here. 'When' says the Sidatsangarâ, 'the agent and the object are the same, (as when a thing is produced of itself,) the verb takes a pas-

* Murâthi Grammar, p. 87.

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sive termination.' This is of frequent use in the Sinhalese, as *gaha vætuni* 'the tree fell.'

The formation of the causal verb both in the North and South-Indian classes, is according to the Sanskrit. The *aya* in the latter is changed into *ay* or *ave* in the Prâkrit, into *va* in the Sinhalese and Murâthi,* and *vi* in some of the Dravidian dialects.

Conjugational System.

The present tense.—The Sinhalese verb, like the Prâkrit, is formed by suffixing pronominal fragments to the root, as *kara* root 'do'; *kara-mi* 'I do.' As in the Dravidian, there is no sign whatever in the Sinhalese verb to indicate the gender of the third person. The pronominal signs are however in both suffixed, not prefixed. The Sinhalese has also of late years shewn a tendency, especially amongst the lower orders of the people, to divest the verb of all signs of personality, and to use it with a pronoun or a nominative. This is certainly not after the fashion of the Dravidian, nor from Dravidian influences; for the most ignorant Tamulian uses the verb with its proper personal inflexion. The use of the substantive verb, as an auxiliary in the formation of some of the tenses, is not known to the Sinhalese as it is to the Dravidian, and some of the North-Indian vernaculars. But these resemblances, and differences lead to no important results in the particular investigation before us. I shall therefore proceed to

The Past Tense.—Here againI may allude to what Dr. Stevenson has pointed out, under this head, as an analogy which pervades all the Dravidian, and the North-Indian dialects, viz: that the past tense of the verb is marked by affixes and not prefixes as in the Sanskrit. The Sinhalese is not without a prefix to form the past tense as *yami* 'I go' and *gi-ye-mi* 'I went'; but, I admit that the Sinhalese verb generally accords with the Dravidian in the

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* Dr. Stevenson's Murâthi Gr. p. 87.

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peculiarity noticed by Dr. Stevenson. This admission however does not at all militate against the position, that the Sinhalese and her North-Indian sisters are indebted for this grammatical form to other than Dravidian influences. It is true that the Sanskrit takes the augment *a* in the [Hiyattani, Ajjatani, and Kâlatipatti] past tenses ; but the Pâli, which is the dialect which exhibits the nearest approximation to the Sanskrits, shows the earliest traces of a departure from this rule. For, on reference to *Kachchâyna's Pali Grammar* [lib. vi.chap. iv. § 38] it will be seen that this change of the present into the past by the augment *a*, is "optional;" e. g. *a-gamá*= *gamâ* 'he went.' After the Pâli had taken this first step of departure from the Sanskrit the other Prâkrit dialects have followed the secondary formation of the Pâli preterite. See Vararuchi's Prâkrit Grammar, sec. viii. § 23. Not only they but the North-Indian Vernaculars have along with the Sinhalese, and some of the Indo-European languages * followed the practice of retaining the radical without a prefix in the aorist, e. g. *amo, amavi*, Latin; *do, did* ; Eng., etc., etc. Caldwell in summing up the relations which several languages bear to each other in the formation of the preterite, says 'In a large proportion of the verbs in the Germanic tongues, in the modern Persian, in the Turkish and Finish families of languages, in the vernacular languages of Northern India, and, with a few exceptions, in the Dravidian languages, the preterite is formed by suffixing to the verbal theme a particle, generally a single consonant only, which is significant of past tense.

The future tense.—The characteristic sign of the future in the Dravidian dialects is a *v* or *b*. The Bengali has also adopted a *b*, which Professor Max Muller identifies with the *b* or *be* 'which forms characteristic sign of the Latin future, and which is considered to be a relic of an old substantive verb.' Now the Sinhalese future has no sign in common with any of these languages. It takes

* Caldwell, p. 391.

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nemi, being simply an introduction of an *n* to the personal termination of the present tense.

Participles—On examination, I find a peculiarity which distinguishes the Sinhalese from the Dravidian Participle, viz., that the latter is destitute of what the former, in common with all the North-Indian and Indo-European dialects, possesses, the *verbal participle*, which participates in the nature of adjectives.*

I may here notice another analogy in the formation of the *participle* to which Dr. Stevenson refers. He says that in the Sinhalese, Telugu, Carnatika, and Tamil......the present participle active receives the signs of the persons as affixes, to form the present indicative. 'In the Northern family generally (he adds), I believe, as in the Hindi, and with a negative in Gujarathi, the present tense is formed by the participle and the substantive verb as in our form, *I am reading*.'

The sign of the Sinhalese present participle has indeed, apparently, a distant resemblance to the sign of the first person; but I feel persuaded that its formation is totally unconnected with the principle upon which the verbal termination in the first person of the indicative mood is formed. In the latter, the first person takes, as in several other languages, the pronoun for the first person, which is *m* in the Sinhalese; but the participle takes *min*, which is the Sanskrit and the Pâli *mâna* in the same part of speech. e. g. Gachchamânan, Pali and Sanskrit (neuter) 'going'; and this again is more like the termination in the English 'sing-*ing*,' or the Scotch 'sing-*in*.'

The Infinitive—Dr. Stevenson says that in the languages, whose agreement in grammatical forms he has noticed, the infinitive adopts the sign of the dative. So far as appearances go this is quite correct. If any inference can be drawn from this resemblance, it will be observed that the same inference may also be drawn as between all these dialects, and the English. See ante p. 57.

* Caldwell's Dravidian Grammar, p. 384.

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But, says Caldwell, 'the supposition that the final *ka* of most Tamil infinitives is in any manner connected with *ku*, the sign of the Dravidian dative and of the Hindi dative-accusative, is erroneous. A comparison of various classes of verbs, and of the various dialects shows that the *ka* in question proceeds from a totally different, origin.'* I am not prepared to state that in this I quite agree with Mr. Caldwell; but I do believe that the Sinhalese, in which we find, not a *ka* as already explained at p. 57, but, a *ta* both in the dative and in the infinitive, is not indebted to the Dravidian for the principle of this formation. It should however be borne in mind, that the analogy sought to be deduced is, not that the same form *ku* occurs in the dative and the infinitive of both the Dravidian *and* the Sinhalese; but, that though each uses different forms, yet each employs one and the same sign in the dative noun and the infinitive verb, thus establishing a common principle upon which the dative and the infinitive are formed in those languages. If this principle were recognized, we should indeed find no difficulty in tracing out the same analogies in languages belonging to the Sanskrit family. In the Sanskrit, as in the Sinhalese, the infinitive is ever to be received as the object of a verb expressed or understood. 'As the object of the verb,' says Monier Williams, 'it may be regarded as an equivalent to an indeclinable substantive, in which the force of two cases, *as accusative and dative*, is inherent.' Now in the Sinhalese the infinitive, as well as the accusative and the dative, take the same termination *ta*. The reason for the adoption of the same inflexion in the infinitive which occurs in the accusative and the dative is therefore obvious. The use of the infinitive, continues Professor Williams, as a substantive, with the force of the *accusative* case, corresponds to one use of the Latin infinitive; thus, *tat sarvam srotum icchámi*, 'I desire to hear all that,' *id audire cupio*, where *srotum* and *audire* are both equivalent to accusative cases, them-

* p. 423.

selves also governing an accusative. Similarly *roditum pravrittá* 'she began to weep;' and *mahín jetun árebhe*, 'he began to conquer the earth,' where *mahijayan ârebke* 'he began the conquest of the earth' would be equally correct.* All that is here said of the Sanskrit equally applies to the Sinhalese: and, when we moreover learn from the authority already quoted, that 'infinitives in the Veda may also be formed by simply adding the usual case terminations,' we need no longer hesitate to account for the existence of the dative and accusative sign in the Sinhalese infinitive, and to trace its cause to the genius of that language, the Sanskrit, in which 'the infinitive most commonly involves,' as the Sinhalese dces, 'a sense which belongs especially to the *Sanskrit dative* viz., that of *the end* or *purpose* for which any thing is done;' and in which, as in the cases above given, it would be equally correct to substitute the dative for the infinitive.†

There is yet another peculiarity, to which Dr. Stevenson has called attention, and which it is convenient to notice here. It is that of 'nouns being used with the verb' 'to do,' 'give,' 'take,' &c. This does not possess a characteristic by any means distinguishable from the Sanskrit. What is here described as *nouns* are verbal derivatives. Though they present all the appearance of nouns, yet they are deduced from, and are clearly traceable to, verbs; e. g., *horakan kalá* 'he made *steal*-ing.' Now, as remarked by Bopp, "the Sanskrit verbs of the tenth class, and all derivative verbs, periphrastically express the reduplicated preterite by one of the auxiliary verbs—*kri*, 'to make,' *as* and *bhu*, 'to be.'‡ E. g., *chorayânchakàra* 'be made stealing.' The Sanskrit also uses 'go' as an auxiliary, as *vapushtamàrtham varayàm prachakramuh*, 'they went to a solicitation.' So likewise in the Sinhalese, as well as in

* Mon. William's Sanskrit Grammar, p. 367.

† ib. p. 368; also Sidatsangara, § 30. p. 35.

‡ Also see Panini, iii. 1. 35 seq.

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other Indo-European dialects." See *Bopp's Comp. Grammar*, ii. p. 841, et seq.

So again in the Pali, as in the Rule, *bhu karâ sabba dhâtvatthesveva santi, tato setîti sayanan karotît yat ho** *i. e. Bhu* 'be,' and *kara* 'do,' enter into the sense of all verbs; then *seti* 'he sleeps' has the sense of *sayanan karoti* 'he does the sleep.'

The Relative Participial Adjective.

Though the Sinhalese participles, both in the active and passive voices, materially differ as regards their inflexions and their formation from the Dravidian, yet a peculiarity has been pointed out with reference to their use, as shewing the affinity of those languages. It is this—that whenever practicable the Sinhalese as well as the Dravidians use, as adjectives, the relative participles of verbs in preference to nouns of quality, or adjectives properly so called. Now, the Dravidian dialects have no relative pronouns whatever, and it is on that account they resort to this, if I may so call it, make-shift, a 'relative participle'—a part of speech which is invariably followed by a noun, and which [when not understood] is preceded by the words or phrases which depend upon the relative. E. g., *vârum âl* in Tamil 'the coming person,' for 'the person who comes.' The Sinhalese and the North-Indian vernaculars, however, are not destitute of the relative pronoun. They have *ya, yah, yad,* 'who,' 'which;' and the same is clearly and distinctly found in the literature of Ceylon. In the *Pansiapanas Jâtaka*, in which the Translators have not disdained to use pure unadulterated Dravidian words and phrases, as already shewn, at *ante* p. 25, we find the relative pronoun as frequently as in any Sanskrit or Pali work. Here is an example. *Yam* gasak mula sevane sætapi *yam-ek* hunnevi nam e gasa attak vevai satpurusa tæuætte no-bidineya. 'If a person recline under the shade of a tree, even a branch of that tree does

* Bálavatara; also examine Prof. Mon. William's Sanskrit Grammar, p. 347.

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not the righteous man break '=' The righteous man does not break even a branch of the tree, under *whose* shade he reclines.'

This form of the relative clause, though different from that in which it is expressed in the English, is nevertheless identical with that used in the Pali or the Sanskrit. It may be unsuited, or may, as remarked by a late writer, sound 'ludicrous' to the English ear; yet it must be remembered that it is peculiar to the idiom and usage of Sanskritic dialects. E. g. *yena Bhagavâ* [*vihâri*] *tena râjâ upasan-kami*, in Pali is equivalent to, *yam tænaka Buduhu visûda, etanata raja pæminiyeya* in the Sinhalese. 'Did Buddha dwell any where, the king arrived there.'

Though the existence of the relative pronoun in the Sinhalese is undoubted, and there is not a trace of it in any of the Dravidian dialects; yet the use of the relative *participle* is very frequent and even common in the Sinhalese as in the North-Indian Vernaculars. Caldwell thinks that this is 'through an under-current of Dravidian, or at least of pre-Sanskrit influences—p. 412. I am however inclined to a different belief, not only on account of the simplifying process to which all vernaculars resort, and the undoubted existence of the relative pronoun in the Sinhalese; but because the so-called *relative participle* is known to Sanskritic dialects and even the Sanskrit as much as to the Dravidian. E. g. *bhâsayantah bhânavah* 'brightening rays;' *avatarantan munin* 'descending sage;' *kriyamânan karma* 'being-to-be-made act,'—Sanskrit. The use of this relative participial adjective is the same in the Pali, the Sinhalese, the Greek, the Latin, and English. E. g. *Sakin vuttâni vachanâni=varak ki vachana=hapax legomena remata,=semel dicta verba=*' once spoken words.'

Adverbs.

The Dravidian dialects have no adverbs at all; and as attempts have been made by some writers to shew that in this respect also the Sinhalese may be identified with the Dravidian, I annex the

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following comparative statement to shew that the Sanskrit, Pali, and Sinhalese adverbs present no great diversity either in form, or in their use. For further examples I may refer the reader to the Sidatsangarà, *Appendix*, p. 170 et seq.

Sanskrit.	*Pali.*	*Sinhalese.*	
Mama *puratas*	mama *purato*	mâ *perata*	'*before* me.'
Adya gatah	*ajja* gato	*ada* giye	'gone *to-day*.'
Saha nidrayati	*saha* niddayati	*hâ* nidai	'sleeps with.'
Ati mahân	*attva* mahâ	*itâ* mahat	'very great.'
Divâ yâti	*divâ* yâti	*daval* yayi	'goes during-day.'
Paschât tâpah	*pacchâ* tâpo	*pasu* tevilla	'*re* pentence.'

It would thus appear that, whilst the Sinhalese is admitted by Dr. Stevenson himself to be an exception to *two* out of the ten Grammatical peculiarities which he has cited* to shew a relation between the North-Indian and the Dravidian, there are, as already pointed out, five others [*e. g.*, as regards (1) the inflexion of nouns, (2) the interchange of the nominative and accusative cases, and the formation (3) of the imperative, (4) the present tense, and (5) the infinitive], which bear no analogy whatever to the Sinhalese; that the remaining three are secondary forms, which exist along with a primary Sanskrit form distinguishable from the Dravidian Grammatical system; and that *all* are traceable to Sanskrit influences. So much for the 'unequivocal proof' of lexical and grammatical analogies. I shall proceed to an examination in,

SECTION FOURTH,

Of Syntactical Arrangement.

I am not quite certain whether it is necessary to enter into the Syntax of the languages under consideration, which I have already partially done in the above submitted details, though, perhaps, not so methodically as I could have wished; but, since it

* See Bombay As. Soc. Journal, vol. i. p. 106.

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has been remarked by the same writer, to whom I have so frequently referred in the course of my remarks, Dr. Stevenson, that the general structure of all [the North and South-Indian dialects] is the same, and has certainly remained unaffected [by Brahmanical influences], a few remarks may not be deemed unnecessary.

Mr. Caldwell in summing up all the Syntactical differences between the Sanskrit family of languages and the Dravidian, says:—

"The situation of the governing word is characteristic of each of these families of languages. In Sanskrit and the Indo-European family it usually precedes the word governed: in the Dravidian and in all the Scythian languages, it is invariably placed after it; in consequence of which the principal verb always occupies *the last place in the sentence*. The *adjective precedes the substantive*: the adverb *precedes the verb*: the substantive which is governed by a verb, together with every word that depends upon it or qualifies it, *precedes the verb by which it is governed*: the *relative participle precedes* the *noun on which it depends*: the *negative branch of a sentence precedes the affirmative*: the noun in the *genitive case precedes that which governs it*: the *pre-position changes places with the noun and becomes a post-position* in virtue of its governing a case: and finally the sentence is concluded by the *one, all-governing, finite verb*. In each of these important and highly characteristic peculiarities of syntax, the Dravidian languages and the Scythian are thoroughly agreed."—p. 36.

There seems to be some misapprehension here; for I cannot perceive so great a diversity, as here stated, in the construction of Indo-European and Dravidian dialects. I fail also to perceive much difference, in many of the particulars above stated, between the former and the Sinhalese. If the peculiar characteristic in the construction of a Dravidian sentence is, that the governing words are preceded by those that are governed, the Sinhalese, like some of her North-Indian sisters, is certainly an exception, in many respects, to the rule; and, where it is not, it

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is indeed remarkable, that it accords with the Pali or Sanskrit on the one hand, or with the Latin or Greek on the other.

E. g., In the Dravidian as well as in the North-Indian dialects including the Sinhalese, the adjective precedes the substantive which it qualifies: so it does in Pali,* Sanskrit, Latin, and English. 2.—The adverb precedes the verb: so likewise in Latin, and Pali. 3.—The genitive precedes its governing noun: so it does in Sanskrit. 4.—The relative participle precedes the noun on which it depends. Here the relative participial adjective is evidently meant, for there is no relative in the Dravidian dialects. In the use of the relative participial adjective not only the Latin and Greek, but the Pali and the Sanskrit are equally agreed with the Sinhalese.† 5.—The noun which is governed by a verb precedes the latter: so likewise in the Latin and Pali; 6.—The finite verb takes the last place in the sentence: so it does in the Pali and Sanskrit.‡ And 7, the negative branch of a sentence precedes the affirmative. This, I admit, is generally the case in the Sinhalese; but there are exceptions to the rule; and an exceptional rendering in one of the examples given below is not the less elegant on that account, like the English sentence—'Not that I loved Cæsar less—but that I loved Rome more.'

Let us, in the next place, examine these 'highly characteristic peculiarities' of construction in Dravidian dialects, with reference to the Syntax of a Pali, as compared with a Sinhalese, sentence. If, by such comparison I can shew that the Sinhalese approaches very nearly to a very ancient type of the Sanskrit, of undoubted Northern origin, I believe it will be unnecessary to examine the construction of the Dravidian. Proceeding therefore

* Agahita visesaná buddhi visessamhi na-uppajjatíti visesanam pubban hoti —*Bála-vatàra*. *i. e.* 'The mind unembued with the attribute comprehends not the substantive: wherefore the adjective precedes (the noun.)'

† Vide supra, p. 77.

‡ Vide remarks infra.

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to the comparison of the Pali and the Sinhalese, I shall divide my observations into three classes: *first* their lexical, *secondly* their grammatical, and *thirdly* their syntactical analogies.

Páli.—Tissadatta thèro *kira* Bòdhi mande suvanna salàkan gahetvà *aṭṭhàrasasu* bhàsàsu katara bhàsàya katèmi-iti pavàresi.

Sinhalese.—Tisdat tera *vanâhi* Bòdi mandapè suvarna (or *ran*) salàkàva gena daha-*aṭa* bàsàven kavara bàsavakin katà karam-*dæyi* pæverì.

English—'Tissadatta thera having taken up the gold broomstick in the Bô-yard, requested to know in which of the eighteen languages he should speak.'

i. Here are fifteen words, of which two alone cannot be traced to the Pali. They are *vanâhi* and *dæyi*, both indeclinable particles. Of the others, all which are independent of the Dravidian, *suvarna* is nearer Sanskrit than the Pali. It is true that the ancient Sinhalese word for 'gold' is *ran*, different from the above; but even that word is clearly a derivative of the Pali *aranna*.

ii. Though the Sinhalese nominative *a* in *tera* is distinguishable from the Pali; yet the Pali locative *e* in *mande* is the same as in the Sinhalese. The similarity in the termination of the verb in the third person singular 'pavaresi' is obvious. The only difference in the grammatical construction of the two languages, as exhibited in the above versions, is that the Pali locative *bhasàsu*, is expressed in the Sinhalese by the *ablative*. I have followed the modern usage with a view to exhibit the difference between it and the ancient, which, as we find from the *Amâvatura* and *Pradîpikàva*, preferred the locative. The locative if used in the Sinhalese would not be less elegant than the ablative.

iii. Syntactically, it will be observed that every word in the Sinhalese takes the same position which it occupies in the Pali. The nominative is the first word in the sentence; the adjective precedes the substantive; the accusative *suvanna* precedes the past participle *gahetvà*, which it governs; the locative *mande*

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takes the precedence of the accusative; and the finite verb is placed last in the sentence.

Páli—Tan pana tena atthato uggahetvà pavàritan; na-patisambhidàya *th*itena; sohi mahà pannatàya tan tan bhàsan kathàpetvà ugganhi: Tato uggahe*th*atvà evan pavàresi. Bhàsan nàma satta ugganhantìti vutvàcha panettha idan kathitan, Màtàpitàrohi daharà kále kumárake manchevá pithevá nipajápetvá tan tan kathaya máná tâni tani kichchâni karonti; dârakâ tesan tan tan bhâsan vavatthâpentu 'iminâ idan vuttan, iminâ udâ vuttan '-ti gachchante kâle sabbampi bhâsan jânanti.

Sinhalese—è vanâhi artayen igena pavarana-*ladi;* pilisimbiyâvehi sitiyan-visin *nove;* hetema mahapæna-vat bævin è è basâ kiyavâ ugatì: *eheyin* igenmehi si*ta* mesé pævarì. Bâsâ nam satvayó iganaganityayi kiyâda vanâhi mehi meya kiyana-ladì. Mavu-piyó vanâhi ladaru kala kumarun messého putuvého hovâ è è* [bas] kiya-*min* è è katayutu kara-*ti*; ladaruvo *ohunge* é é bas—'meyin meka kiyana-ladî meyin meka kiyana-ladæ'-*yi niyamakaraganiti: kal-yâmen* † siyalu-*ma* basâva daniti.

English—'He so (spake) from (a knowledge of the languages) acquired by actual study—not through inspiration. For, being a very wise personage he knew those several dialects by learning: wherefore, being one of (such) acquirements, he so inquired. This is said here (to illustrate) that men acquire a language (by study). Parents place their children, when young, either on a cot or a chair, and speak different things, and perform different actions. Their words are then distinctly impressed on the children (on their minds, thinking,) that such was said by him, and such by the other; and in process of time they learn the entire language.'

i. Here *patisambhidàya* Pali,=*Pilisimbiyâvehi;* 'inspiration:' *sohi* has not produced *hetema,* which comes from he=' that,' 'he'

* Yamak yamak would be better.

† I have put this in the ablative, but the locative may be elegantly used as in the Pali.

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and *tema* 'self' as the sign of the nominative. The nearness of signification and form of *uggahethatva* to *igenmehi-sita* is remarkable; also of *nàma* and *nam*; and of *kàle* and *kala*. Here is an illustration of the Sinhalese words *mavu-piya* for 'father' and 'mother,' being of Sanskrit origin. No Sinhalese scholar, I am persuaded, will introduce into the above sentence *appá* or *ammá*, any more than an English writer would 'papa' or 'mamma.' The Pali *dahara* and the Sinhalese *la-daru* are synonymous, the *la* being in the latter added to mark the 'tenderness' of the infant. The Pâli *ti* is expressed by the Sinhalese *yi*, and in the use of them there is not the slightest difference. Again there is not a single word, in the above sentence, which has the most distant relation to the Dravidian.

ii. The Sinhalese auxiliary *artayen* is expressed *atthato* in the Pâli. The passive voice is here undoubtedly expressed by *pavarana-ladi*, and *kiyana-ladi*. There is, moreover, no grammatical form that may be pronounced to have had its origin in the Dravidian.

iii. In rendering the above Pali passage into the Sinhalese, idiom has rendered the displacement of only two words. One is the negative particle *na*, which, in the Pali, is prefixed to *patisambhidáya* when the verb is understood, but which in the Sinhalese should be added to the verb substantive which is generally expressed. The other is the principal verb *vavatthápentu*=*niyamakara-ganiti*, 'determine,' which in the Pali precedes the quotation following, but which in the Sinhalese follows the passage expressed as the thought that is passing in the children's minds. Adverting to the only remaining analogy to which Dr. Stevenson refers,—that in the Dravidian dialects 'the verb is used, *last* in the sentence,' I may remark that the difference here between the Pali and the Sinhalese is, that contrary to the position of the verb in the first example, the Pali finite verb in example second does not occupy the last place in the sentence, whilst the Sinhalese verb

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does. As already remarked it is a mistake to suppose that this is at all a characteristic which distinguishes the Sinhalese from the Sanskrit; for in the latter, as stated by Professor Monier Williams (See his Grammar p. 348) 'the verb is *commonly*, though not always, placed *last* in the sentence.'

Such is the evidence which I promised to adduce; and so far as historical testimony, lexical, grammatical and syntactical *analogies* go, I believe I have supported my position with the 'unequivocal testimony' which others have claimed for a contrary theory. Doubtless there are few Dravidian words and Grammatical forms to be found in the Sinhalese; and these, which, like the oases in the desert, are few and far between, I have not failed to point out. But, which is the *confessedly* Sanskritic dialect that has not departed more than the Sinhalese from its parent stem? In order to establish an original identity between two dialects it is not essential that there should be a resemblance in all their words and Grammatical forms. 'Philology (says Bopp) would ill perform its office if it accorded an original identity only to those idioms in which the mutual points of resemblance appear everywhere palpable or striking; as, for instance, between the Sanscrit *dadâmi*, the Greek Lithuanian *dumi*, and Old Sclavonic *damy*. Most European languages, in fact, do not need proof of their relationship to the Sanscrit; for they themselves shew it by their forms, which, in part, are but very little changed. But that which remained for philology to do, and which (he adds) I have endeavoured to the utmost of my ability to effect, was to trace, on one hand, the resemblances into the most retired corners of the construction of language, and, on the other hand, as far as possible, to refer the greater or less discrepancies to laws through which they became possible or necessary.'

In the comparisons, however, which I have instituted, it was even unnecessary to resort to the 'most retired corners' here spoken of. For, the resemblance which the Sinhalese bore, both

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lexically and grammatically, to the Pâli, and therefore to the Sanskrit, has been found to be so 'palpable and striking' that their relationship appeared at once to be even greater than that between the Sanskrit and the Indo-European dialects. I am fully persuaded that no one, who has followed me closely through the investigations which are here submitted, could fail to notice that the prominent features of the Pali are indelibly impressed upon the very face of the Sinhalese, and so clearly, that it is impossible to deny to them the affinity of mother and daughter. But whether their relationship is so close or more distant, the points of resemblance which I have exhibited between some of the North-Indian vernaculars (so entirely different from the Dravidian), and the Sinhalese, especially in the case of Pronouns, see p. 63; and the still closer resemblance which the Sinhalese bears to the Pali, when compared with the North-Indian dialects, must satisfy any candid mind that the Sinhalese had at one time a local existence in the North of Hindustan, and that her early separation from her Sisters, combined with the help which Pali literature has rendered her, on the one side, and on the other, the implacable hatred of our forefathers towards their Dravidian neigbours which induced her to repel their advances, has enabled her to live upwards of two thousand years without those material changes which her Hindu Sisters have undergone. Indeed, I may remark in conclusion, with far less weighty evidence, than I have adduced, did Professor Max Muller† lay down his brief, and leave his case in the hands of an English Jury, confident of their verdict as to the relationship of the Hindu, Greek, and the Teutonic. With, however, the venerable authorities which I have cited, the overwhelming results of the cross-examination to which I have subjected the witnesses on the opposite side, and the

* Professor M. Williams's Sanskrit Grammar, p 348.

† Ancient Sanskrit Literature, p. 11.

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very strong and irresistible testimony which the Pâli has borne in favor of its relation to the Sinhalese, I believe I have a right to expect that the same English Jury will give their verdict in my favor; and that they will, without retiring from the jury-box, pronounce that 'THE SINHALESE IS A SANSKRITIC, NORTH-INDIAN,—NOT A DRAVIDIAN—DIALECT.

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BUDHISM:—A Lecture delivered before the Colombo Young Men's Christian Association; by the late Rev. D. J. Gogerly.—*With Introduction by the* Rev. John Scott, *and Notes by the* Rev. D. de Silva.

In a recently published essay on Buddhism, Professor Mux Müller after referring to the Pali studies of the late Mr. Turnour says, "The exploration of the Ceylonese literature has since been taken up again by the Rev. D. J. Gogerly, whose essays are scattered about in Sinhalese periodicals and little known in Europe." Mr. Gogerly devoted a great part of the labour of forty years to researches in Buddhism as set forth in the original Pali works, and the results of his investigations cannot fail to be of value to the students of a religion which is professed by nearly one third of the human race. The following lecture, delivered in Colombo shortly before Mr. Gogerly's death, contains, it is believed, the latest and most comprehensive account published by him of this strange oriental system of mingled religion and philosophy.

There are some of the lecturer's conclusions to which it may be desirable to attract attention. For instance, a question much agitated some years ago was, which was the earlier system, Brahmanism or Buddhism? It will be seen Mr. Gogerly holds the opinion now generally entertained, that Buddhism was a reaction against the abuses of the Brahmanical system. The second paragraph of the lecture refers to Goutama's statement that many preceding Buddhas had existed;—possibly some of his doctrines had been

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taught by more ancient sages, and this fact may have been exaggerated into the notion of the Buddhas of preceding calpas.

A considerable part of the lecture is occupied with Buddha's description of the material universe. This is the weak point of Buddhism, which is thus placed in antagonism to the most obvious teachings of science. These statements are no mere allusions to the popular belief of that period; they are positive and detailed affirmations made by Buddha on the authority of his omniscience. To escape from the difficulty, an ingenious attempt was made a few years ago to prove that these accounts of the universe were to be understood in an allegorical sense. Mr. Gogerly however, in his Christiani Pragnyapti demolished this explanation, shewing that what Buddha taught concerning the world was intended by him to be believed literally, as an essential part of his religion. Thus the states of reward and punishment are assigned to definite localities in the universe, so that if (for instance) Maha Meru is allegorical, the heavenly worlds on the sides and summit of Maha Meru must be allegorical also.

Probably the chief novelty in the following lecture will be the representation it gives of Buddha's doctrines as to a Creator. The usual opinion of persons acquainted with Buddhism has been, that the existence of a Supreme Being was neither affirmed nor denied in this system, the subject being simply ignored by Buddha. This however was not Mr. Gogerly's view. He held that the idea of a Supreme and Infinite Creator was familiar to the mind of the founder of Buddhism, and deliberately rejected by him. Some curious extracts on this subject will be found in the lecture.

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There are three doctrines closely connected together and singularly characteristic of Buddhism. These doctrines relate to the nature of man, transmigration, and Nirwana. On each of these points Mr. Gogerly's Pali studies led him to conclusions which are clearly stated in the following lecture. First—Buddhism denies the existence of a soul in man; therefore,—Secondly, there can be no transmigration, in the popular sense of the term—there is only a series of beings—the later beings in the series inheriting the merit or demerit of the earlier beings. Thirdly—Nirwana is no Paradise, for when the series of sentient beings comes to an end there is no soul to continue. Nirwana therefore is simply extinction. This is the view of Nirwana held by the highest authorities on Buddhism; and it will be seen that the independent investigations of Mr. Gogerly caused him to arrive at the same conclusion.

The notes are written by the Rev. David de Silva of the Wesleyan Mission. He was formerly a student of Mr. Gogerly, and has acquired an extensive knowledge of the Buddhist Scriptures in Pàli.

Budhism, which was once the dominant religion of India is now completely unknown in its native country; but when excluded from that region it spread itself in other directions, and at present prevails in Nepaul, Thibet, China Burmah, Siam, Ceylon and other countries, and numbers among its votaries a large portion of the human race. (1.) Brahmanism certainly prevailed extensively at the time

(1.) The Right Rev. P. Bigandet, in his preface to the first edition of the "Life or Legend of Gotidama," says of Budhism, "that in our own days, it is, under different forms, the Creed pre-

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when Goutama Budha was born, for upon his birth Brahmans were consulted respecting the fortunes of the new-born prince (2.); and it is stated that the progress of Budhism was most rapid among the inferior castes: the Kshatriya or Warrior tribe rejecting it from the pride of birth, and the Brahmans from the pride of learning: but the Brahmanism of that period differed materially from that of the present time; no trace appearing in the sacred books of the Budhists of the worship of Siva and Vishnu. The God to whom offerings were generally made, was Agni, the God of fire. (3.)

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vailing in Nepaul, Thibet, Mongolia, Corea, China, the Japanese Archipelago, Anam, Cambodia, Siam, the Shan States, Burmah, Arrecan, and Ceylon."

Sir Emerson Tennent's Christianity in Ceylon, page 199, tells us the followers of Budhism amount to more than one-third of the human race. Hardy's Eastern Monachism says, "It is computed there are 369,000,000 of Budhists." *

(2.) On the birth of Siddharta, 108 Brahmans were brought together, of whom there were eight chiefs; seven of these having observed the 32 attributes of personal beauty in the prince, lifted each two of their fingers, and pronounced, that if he remained a laic he would be universal monarch; if he turned priest, he would become Buddha සචෙඅගාරං වසිස්සති රාජාහොති චක්කවත්ති සචෙ පබ්බජිස්සති බුද්ධො භවිස්සති Saché agáran wasissati rájá hoti chakkawatti. Sache pabbejissati buddhobhawissati," while the youngest Brahman කොණ්ඩඤ්ඤ Kondanya positively affirmed, that he would not remain a laic but would become Budhda, and lifted up one finger in token of this. (Manorathepurane ගො)

(3.) Professor Wilson, on Rig Veda Sanhita, affirms, that there

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* Max Muller in his Essays on the Science of Religion, p. 214, says that Goutama "became the founder of a religion which after more than 2000 years, is still professed by 455,000,000 of human beings." He adds however the following note: "Though truth is not settled by majorities it would be interesting to know which religion counts at the present moment the largest number of believers. Berghaus in his 'Physical Atlas' gives the following division of the human race according to religion.

Buddhists .	. 31·2 per cent.	Brahmanists .	. 13·4 per cent.
Christians .	. 30·7 "	Heathens .	. 8·7 "
Mohammedans	. 15·7 "	Jews .	. 0·3 "

"As Berghaus does not distinguish the Buddhists in China from the

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The state of caste at that time was also different from that which prevails at present, the Warrior tribe being regarded as the first, and the Brahmanical as the second in the scale of dignity. Many princes having embraced the doctrines of Buddhism, the Warrior tribe became its supporters, but were ultimately subjected by the ascendancy of the priesthood. Much obscurity rests upon that historical period which we shall not attempt to remove; confining ourselves briefly to the doctrines of Buddha as recorded in their sacred books.

Although the present system of Budhism is of comparatively recent origin, Goutama affirmed, that in the most remote ages the doctrines which he taught had been proclaimed by an incalculable number of Buddhas who lived in previous kalpas; as well as by three who preceded him in the present kalpa. The doctrines taught by them are represented as being identical with those of the present Buddha. (4) The whole field of truth is stated to have been open before each Buddha, who is therefore named සබ්බඤ්ඤු sabannyu, omniscient; චක්ඛුමා chackhuma, the

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is no reference in the Vedas to Trimurti, Brahma, Vishnu and Siva, to Durga, Kali, or Rama, or to any other of the gods that are at present the most popular in India. The principal dieties are Agni and Indra.

(4.) When the priests of Buddha were assembled in the sitting hall of Karéru in the garden of Anathapindika at Jetáwána near Sáwatty, they were anxious to be taught respecting the former states of existence. Buddha addressing them, says, that 91 kalpas previous to his time there appeared a Buddha whose name was විපස්සි Wipassi; 31 kalpas previous, there was one සිඛි Sikhi; in

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followers of Confucius and Laotse, the first place on the scale belongs really to Christianity."

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seeing one: සමන්ත චක්ඛු samantuchakkhu, He who has an eye seeing in every direction. The Buddhas therefore saw all things with unfailing accuracy, and their teachings agreed with those of Goutama even on the minutest points. But these teachers and their doctrines had been long forgotten before the birth of Goutama Buddha, and he became the unaided re-discoverer of the system. (5.)

Goutama Buddha was born in Kapilawastu, a city in or near to the present province of Oude, in the year 624 before

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the self same kappa there was වෙස්සභූ Wessabhu, in the present Bhadda kappa, භද්දකප්ප, there were කකුසන්ධ Kahusandha, කොනාගමන Konágamana, and කස්සප Kassapa and himself. Wipassi, Sikhi, and Wessabhu, were of the (ඛත්තිය Khattia) Warrior tribe. Kakusanda, Konagamana, and Kassapa were of the Brahman tribe, while he himself was of the Khattia tribe. (Digha Nikaya Mahapadane Suttan). In 30 natural circumstances, all Buddhas agree සබ්බෙ බුද්ධානං සමතිංසවිධා ධම්මතා Sabbe buddhánan sametinsawidhá dhammatá (Sarasanga, page 24.)

(5.) In the Dhammachakkappawattana Suttan, Buddha says, "ඉදං දුක්ඛං අරියසච්චන්ති මෙ භික්ඛවෙ පුබ්බෙ අනනුස්සුතෙසු ධම්මෙසු චක්ඛුං උදපාදි ඤාණං උදපාදි පඤ්ඤා උදපාදි විජ්ජා උදපාදි ආලොකො උදපාදි Idan dukkan ariya sachchanti me Bikkhawé pubbé ananussuthésu dhammésu chakkun udepádi nyánan udepádi, panyá udepádi wijjá udepádi álókó udepádi.—O priests! for the attainment of these previously unknown doctrines, this noble truth, that sorrow is connected with existence, the eye was developed within me; knowledge was developed within me; wisdom was developed within me; clear perception was developed within me; and light was developed within me."

In the same Suttan it is said "යතොච ඛො මෙ භික්ඛවෙ ඉමෙසු චතූසු අරියසච්චෙසු එවං තිපරිවට්ටං ද්වාදසාකාරං යථාභූතං ඤාණදස්සනං සුවිසුද්ධං අහොසි අථාහං භික්ඛවෙ සදෙවකෙ ලොකෙ සමාරකෙ සබ්‍රහ්මකෙ සස්සමණබ්‍රාහ්මණියා පජාය සදෙව මනුස්සාය අනුත්තරං සම්මා සම්බොධිං අභිසම්බුද්ධො පච්චඤ්ඤාසිං Yathochakho mé bikkhawé imésu chatusu ariyasachchésu éwan típariwattan dwádasákáran yathábhútan nyánadassanan suwisudhan ahosy atháhan bikkhawé sadéwaké lóké samáraké sabbrahmaké sassamana brahmaniyá

the Christian era. His father was a sovereign prince named Sudhodana. (6.) He was called the Prince Siddharta, and lived in regal splendour till his 29th year. About that time he became disgusted with sensual pleasures; considered the circumstances of disease, decrepitude and death, and being desirous of obtaining deliverance from the continual reproduction of existence, embraced the life of an ascetic and retired to the wilderness. His object appears to have been twofold: 1st, To obtain that complete freedom from the passions and affections which would ensure the entire cessation of his own personal existence: and 2nd, That he might attain to that perfection of wisdom and knowledge which would enable him to teach others the paths of perfect liberty. For this purpose, during six years, he performed painful penances, and his abstinence from food was such that his body was reduced to a skeleton; and, completely exhausted, he fainted and was regarded by his associates as dead. He however revived, and finding no advantage from this course of life he abandoned it, and took the sustenance necessary for the restoration of his bodily strength, and with renewed en-

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pajáya sadewemanussáya anuttaran samma sambhodin abhisambuddho patinyásin.—O priests! when my perception, relative to these four grand truths, which are threefold, and therefore of twelve kinds, was perfectly clear, then, O priests, I knew I had acquired the most complete and perfect wisdom attainable in the universe, including the human, heavenly and Brahma worlds."

In the Aggappasádana Suttan, Buddha is said to have had no preceptor නමෙආචරියොඅත්ථි namé áchariyó atthi.

(6) In the Mahápadáne Suttan, Buddha says "මයං භික්ඛවෙ එතරහිසුද්ධොදනොනාමපිතාඅහොසි මායාදෙවි මාතා ජනෙත්ති කපිලවත්ථු නගරං රජදනිති Máyan Bikkhawé éterahi suddhódanó náme pitá ahósy máyá déwi mátá janetty kapilawatthu nagaran rájadhánithi.—Priests! my father's name was Suddhodano, Queen Maya was my mother, Kapilawatthu was my native city."

ergy bent his mind to intense meditation. (7.) This profound meditation is termed Jhàna, and while the devotee is engaged in these exercises he becomes insensible to all external things: he can neither see, hear, nor feel, but is in a state something similar to that which is called the mesmeric trance, and no means exist by which he can be aroused from this state until the meditation is ended. (8.) Budha states to the Brahmin Weranjo, that he, being persevering, tranquil in body and mind, pure in heart and free from all sensuality, engaged in examination and research on the nature of things, and thus enjoyed the first Jhàna. Investigation and research being terminated, with a tranquil and self-concentrated mind he enjoyed the serene pleasure of the second Jhàna. Free from the disturbances of pleasure, thoughtful and wise, and healthy in body, he enjoyed the third Jhàna, called the state of thoughtful contentment. Free from the emotions of joy or sorrow, previous exultation and depression being removed, with a contented and holy mind he attained to the 4th Jhàna, being unmoved either by pleasure or pain.

Being thus mentally tranquil, pure and holy, free from passion or pollution, he recalled to mind former states of

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(7) It is no peculiar prerogative of the Buddhas to attain to the ඣාන jhána: Brahmans, ascetics, as well as priests, may exercise these meditations (See Sámanyaphala Suttan in the Digha nikáya.)

(8) In the Parajika section of the Winnaya Pitaka we find, that when Buddha was once residing with 500 priests, in the city of Weeranja, not far from the tree පුචිමන්ද Puchimanda Margosa, which was the residence of a demon named නලේරු Naléru, he gave to Brahman Weeranja the order in which he had overcome sensual gratification and exercised the Jhána meditation. The Jhánas are four; first, second, third, and fourth. Buddha had not only exercised these profound meditations and attained to all the

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existence through many calpas, together with their causes and circumstances.

He then with a clear and godlike vision, transcending that of men, beheld Beings dying or being born, noble or base, beautiful or deformed; marked their conduct and its results. Having thus attained to a high degree of wisdom, he afterwards ascertained the causes of sorrow and continued existence, and the mode in which the series of existence and the wretchedness connected with it might for ever cease. When he had obtained this knowledge he became a Budha, perfect in wisdom, purity and knowledge, and the chief of all existing beings from, the highest Brahma world to the lowest hell; rendering honor to no one as his superior, but being worthy of receiving supreme honor from all.

We shall now briefly notice his teaching relative to the system of the universe, embracing its inhabitants; and afterwards consider his metaphysical and moral doctrines.

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four, but he had also acquired the three විජ්ජා Wijjá. In this he had succeeded during the same night; he sat down at the foot of the Bo tree determined to become Buddha; the night was divided into three watches. During the first watch, he recalled to mind previous states of existence; one state of existence, two states born in such a place, having such a name, such a tribe, and so on to thousands of births. During the second watch he beheld beings dying, existing, and so on. During the third watch, at the time of dawn, he attained the third Wijja, by which he was not only freed from passion, but also obtained the knowledge of the four. grand truths : 1, දුක්ඛ Dukkha—That every existing thing is a source of sorrow: 2, සමුද Samuda—That continual sorrow results from a continual attachment to existing objects : 3, නිරොධ Nirodha—That a freedom from this attachment liberates from existence: and 4, මග්ග Magga—The path leading to this state. The action of the විජ්ජා is compared to the action of a chicken, which by successive operations cleaves the shell and comes forth "කුක්කුට චජා පකාසෙසව අණ්ඩකොසා සම්භා Kukktachchápakasséwa andakkósamháty.—As the chicken from the egg."

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Budha does not attempt to account for the origin of existing beings: he says "Bikhus, the initial point of the series of transmigration is not known: The commencement does not appear." (9.) He therefore confines his teachings to the system as it is during the present calpa. The duration of a calpa he does not arithmetically define, but uses a

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(9.) පුරිමා භික්ඛවෙ කොටි නපඤ්ඤායති. Purimá bikkhawé kóti napanyayati.—O Priests! the commencement does not appear."—Mahanidhána sutta wannená.

The recital of Buddha's own abstruse meditation and attainment to the Wijja form a very favourite part of his sermons—not many discourses can we turn over without finding them alluded to. These are his words. සොඛො අහං බ්‍රහමණ විවිච්චෙව කාමෙහි විවිච්ච අකුසලෙහි ධම්මෙහි සවිතක්කං සවිචාරං විවෙකජං පිතිසුඛං පඨමජ්ඣානං උපසම්පජ්ජ විහාසිං, විතක්කවිචාරානං වූපසමා අජ්ඣත්තං සම්පසාදනං චෙතසො එකොදිභාවං අවිතක්කං අවිචාරං සමාධිජං පිතිසුඛං දුතියජ්ඣානං උපසම්පජ්ජ විහාසිං පිතියාච විරාගා උපෙක්ඛකොච විහාසිං සතොච සම්පජානො සුඛංච කායෙන පටිසංවෙදෙසිං යන්තං අරියා ආචික්ඛන්ති උපෙක්ඛකො සතිමා සුඛවිහාරි තිතතියජ්ඣානං උපසම්පජ්ජ විහාසිං සුඛස්සච පහානා දුක්ඛස්සච පහානා පුබ්බෙව සොමනස්ස දොමනස්සානං අත්ථගමා අදුක්ඛං අසුඛං උපෙක්ඛා සතිපාරිසුද්ධිං චතුත්ථජ්ඣානං උපසම්පජ්ජ විහාසිං. Sókhóahan bráhmana vivichchéve káméhi vivichcha akusaléhi dhammehi savithakkan savicháran vivékijan péthesukhan patamajjhánan upasampajja vihásin—vithakka vichárának vupasama ajjhatthan sampasádanan chéthaso ékódibhávan awithakkan awicháran samádhijan péthisukan duthiyajjánan upasampajja vihásin péthiyácha wirágá upékhákócha vihásin sathócha sampajáno sukhancha káyéna patisanwedésin yanthan ariya áchikkhanthi – upekhakho sathimá sukawiharithi tathiyajjhánan upasampajja vihasin—sukassacha pahána dukkassacha pahána pubbéwe sómenassa dhomanassánan aththagamó adukkhan asukhan upékhó sathi párisuddhin chathaththajjánan upasampajja vihásin." (see the English in the lecture pages 94-5. (Parájika Bhayaberewe Suttan; Majjhimanikáya; Sangarawa Suttan, or Chulahatthidadopame Suttan, &c.)

The effects of the Jhánas are stated in the following terms: පඨමජ්ඣානෙන නීවරණකවාටකං උග්ඝාටෙති දුතියජ්ඣානෙන විතක්ක විචාරධූමං වූපසමෙති තතියජ්ඣානෙන පිතිං විරාජෙති චතුත්ථජ්ඣානෙන සුඛදුක්ඛං පහායති." Patamajjhánéne Néewarana kawátakan ugghatéti Dutiyajjhanéne Witakkawichárnadhúman,

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similitude: If there be a solid rock forming a cube of a yodun (about 14 miles) and a delicately formed shawl (10) should brush against it once in 100 years, the rock by the contact would be gradually worn away: but the calpa would not in that time be completed. All large measures of length are computed by yoduns: thus 4 singhalese හැතැක්ම hetekma, or miles form a gow, or league, and as the hetekma is less than an English mile, the gow or league may be about 3½ miles; 4 of these, or about 14 miles, constitute a yodun. (11.) The universe comprises an infinite number of systems or Sakwalas: each complete in itself, having its own sun, moon and stars, and its own heavens and hells. (12.) The Sakwala with which we are connected is surrounded by an immense rocky circle, which is in height 82,000 yoduns or more than

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Wapasaméti, tatiyajjhánéne, pítin wirájéty. Chatuttajjhánéne Sukha dukkhan paháyati." The first Jhána elevates the window of mental impediment; the second Jhána calms the smoke of investigation, and research; the third Jhána frees from pleasure; and the fourth Jhána removes both pleasure and pain. (See Sumangalawilásiny ඹ and Manórathepóóreney.)

(10.) "There is a species of cloth, fabricated at Benares of the cotton that is unequalled in the delicacy of its fibre. Its worth, previous to its being used, is unspeakable; after it has been used it is worth 30,000 නීලකාර්ෂණ nílakarshas (of the value of 20 or 30 small silver coins) and even when old it is worth 12,000 karshas. Were a man to take a piece of cloth of this most delicate texture, and therewith to touch in the slightest possible manner, once in a hundred years, a solid rock, free from earth, a yojana high, and as much broad, the time would come when it would be worn down, by this imperceptible trituration, to the size of a mung or undu seed. This period would be immense in its duration; but it has been declared by Buddha that it would not be equal to a Maha Kalpa." (Manual of Buddhism, page 1.)

(11.) As to the exact size of a yojana it is not agreed. It is more than 10 and less than 16 miles; 14 miles is the nearest.

(12.) Goutama does not directly teach Physical geography, but in defining certain expressions we are able to gather his views on

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1,100,000 miles (13) above the surface of the sea, & is 3,610,350 yoduns in circumference, that is, more than 16,000,000 miles

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the subject. To explain the meaning of the expression විසයක්ඛෙත්තං wisayakkhettan, it is stated that "he knows anything which he wishes to know within the infinite Sakwalas." විසයක්ඛෙත්තං පන අනන්තා පරිමාණෙසු චක්කවාළෙසු යං යං තථාගතො ආකංඛති තං තං ජානාති. Wisayakkhettanpana ananthá parimánésuhi chakkewálésu yan yan tathágathó ákankathi than than jánáthi. Wisayakkhettan, is, in the infinite and limitless sakwalas, anything that the Tathágatha wished to know *that* he knows. අපරිමාණෙසුහි චක්කවාළෙසු අපරිමාණානං මනුස්සානං වණ්ණසණ්ඨානාදිවසෙන ද්වෙපි එකසදිසා නත්ථි aparimánésuhi chakkawálésu aparimánánan manussánan wannasantanádiwaséna dwepi ekasadisadisan natthi. "In the infinite number of Sakwalas no two of the infinite number of men are alike, in their features." (Manorathepureni 7th Nipáta.) In the Anguttara Nikaya, page 55 ඩ Buddha, speaking to Ananda, says තස්මිංසහස්සධා ලොකෙසහස්සං චන්දානං සහස්සංසුරියානං සහස්සං සිනෙරුපබ්බතරාජානං සහස්සං ජම්බුදීපානං සහස්සං අපරගොයානානං සහස්සං උත්තරකුරූනං සහස්සං පුබ්බවිදෙහානං tasmin sahassádhá lóké sahassan chandánan sahassan surujánan, sahassan sinérupabbatarájánan sahassan jambu dépánan sahassan aparagóyánan sahassan utterekurúnan sahassan pubbewidéhánan. "In that Sapassadha world there are 1000 moons, 1000 suns, 1000 maha merus, 1000 jambudwipas, 1000 aperagoyanas, 1000 utterakurus, 1000 pubbewidehas." (It is evidently clear that although Buddha does not give a description of the sakwalas, yet he takes it for granted that the popular view of a sakwala is correct, and teaches accordingly). The whole of the Pitakas and Atuwavas were caused to be written by Rahats අථසත්තානං බුද්ධිපරිහානිං දිස්වා මහානුභාවා පංචසතඅරහන්තා ලංකාදීපෙ මලයදෙසෙ ආලොකලෙණෙ නිසින්නා ජනපදාධිපතිනා කතාරක්ඛා පොත්ථකෙසු ලිඛාපෙසුං atha sattánan buddhi parihánin diswá mahánubháwa, panchasata arahantá lankádípe malayadése alokaléné nisenná, janapadádhipatiná katarakkhá pótthe késu likhápésun; "then having seen the failure of men's wisdom 500 Rahats of eminent power in the cave Alóka in the province Malaya in Lanka, under the guardianship of provincial rulers caused to be written (*i. e.* the whole of සාට්ඨකථංසබ්බංබුද්ධවචනං sattákathan sabban buddha wachanan, the whole of Budha's words with their comments) in books" (Sarasangaha).

(13.) The size of the Chakkawala is given in Wisuddimagga එකංචක්කවාළං ආයාමතොවිත්ථාරතොචයොජනානං ද්වාදසසතසහස්සානි චතුත්තිංසසතානි පඤ්ඤාසංචයොජනානි පරික්ඛෙපතො. සබ්බංසතසහස්සානි

in diameter. In the midst the mountain Maha Meru is situated. This mountain Budha states, in the sermon on the rising of seven suns, is 84,000 yoduns in length, 84,000 yoduns in breadth, 84,000 yoduns in height above the sea, and 84,000 yoduns beneath its surface. (14.) It is surrounded by seven circles of rocks, each circle being half the height of the preceding one, (15,) commencing with Maha Meru and

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චතතිංසපරිමණ්ඩ-ලං දසචෙවසහස්සානි අඩ්ඪුඩ්ඪානිසතානිච ékan chakkawálan áyámathó withtbárithócha yojanánan dwádasasatha-sahassáni chathutthinsa sathánipanyasancha yójanáni parikképathó. Sabban sathasahassáni chatthinsa parimandalan dasachéva sahassáni adduddáni sathánicha. "Each sakwala is 1,203,450 yojanas in length and breadth. In circumference 3,610,350" (see also comment to the Winnaya.)

(14.) See Anguttara Nikáya, 7th Nipáta සිනෙරු භික්ඛවෙ පබ්බත රාජා චතුරාසීති යොජන සහස්සානි අයාමෙන චතුරාසීතියොජන සහස්සානි විත්ථාරෙන චතුරාසීතියොජනසහස්සානි මහාසමුද්දෙ අජ්ඣොගාළ්හො චතුරාසීති යොජනසහස්සානි මහාසමුද්දාඅච්චුග්ගතො, Sineru bhikkawé pabbetharájá chaturásiti yójanasahassáni áyáména chaturásíti yojanasahassáni witháréna chaturásite yojanasahassáni máhá samuddé ajjho galho chaturásiti yojanasahassáni máhá samuddá atchuggatho (also Wisuddhimagga, comment on the Winnaya). "Priests the great mountain Sineru is 84,000 yójanas in length; 84,000 yojanas in breadth; 84,000 yójanas sunk in the great ocean, and 84,000 yójanas above the great ocean.

Maha Meru is not square, but circular and rests on three pointed rocks, like a vessel on a tripod. Where these rocks rise to the elevation of 4000 yojanas, there Maha Meru rests firmly clasped by them, as by a pair of pincers. The three rocks rest upon the world of stone (Jinálankára. Chakkáwála dipeniya.)"

(15.) සිනෙරුස්ස උපඩ්ඪභාගප්පමාණෙ යුගන්ධරපබ්බතො සිනෙරුං පරික්ඛිපිත්වාඨිතොතස්සා උපඩ්ඪ භාගප්පමාණෙ ඊසධරපබ්බතොතං පරික්ඛිපිත්වාඨිතොතිඑවං අස්සකණ්ණ පරියොසානා සත්තපබ්බතාසිනෙරුං පරික්ඛිපිත්වාඨිතා Sinerussa upadda bhágappamáné Yugandare pabbato sinerun parikkhipitwá titho. Thassápi upaddabhagappamane ísadhare pabbato tan parikkhipitwá tithothi. Ewan assakanna pariyosana satta pabbatá sinerun parihkhipitwa titha. "Half the height of Maha Meru the rock Yughandare stands encircling Sineru; half the height of Yugandare, the rock Isadare

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proceeding outward: thus the Yughandera circle is half the height of Maha Meru, and the seventh circle, or Aswarkarna, is only 656 yoduns high above the sea. (16.) Between these circles and the Sakwala rocks four large continents exist, each accompanied by 500 islands, and separated from each other by stormy seas, so as to be inaccessible to all who are not possessed of super-human powers. The four continents are Jambudwipa (17) to the south of Maha Meru; this is the world inhabited by men: Uttarakura is situated to the north, Aparagoyana to the west, and Purwawideha to the east of

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stands encircling that: thus to the end of Assakanna the seven rocks stand in succession encircling Sineru" (Wisuddhimagga, and comment to the Winnaya.)

(16.) තෙසුයුගන්ධරොද්වෙචත්තාලීසයොජනසහස්සානි සමුද්දෙ අජ්ඣොගාළ්හො තත්තකමෙවඋපරිඋග්ගතො ඊසධරොපිචත්තාලීසයොජනසහස්සානිසමුද්දෙඅජ්ඣොගාළ්හොතත්තකමෙවඋපරිඋග්ගතොතිඉමිනානයෙනසෙසෙසුඋපඩ්ඪුපඩ්ඪප්පමාණතාවෙදිතබ්බා Tesu Yugandaro dwáchattálisa yójana sahasásni samuddé ajjho gálho tattekaméwa upari uggató Isadharopi chattalisa yojana sahassani samudde ajjho gálho tattakaméwa upari uggatóti imina nayéne sésésupy upaddhupaddhappamánetha wéditabbá. "Of these the rock Yugandare is forty thousand yojanas beneath the surface of the sea, and as much above its surface. Isadhare forty thousand beneath the surface of the sea, and as much above its surface; in this order the others encircle Maha Meru by half their height." (Wisuddhimagga and commentary Winnaya.)

(17.) When speaking of the inhabitants of other Dwipas besides Jambudwipa the continent in which men are said to reside, the word මනුස්සා Manussa is used තත්ථපුබ්බවිදෙහතොආගතමනුස්සෙහිආවසිතප්පදෙසො තායෙවපුරිමසඤ්ඤායවිදෙහරට්ඨන්තිනාමංලභි. Tathra pubbewidehetho ágatha manusséhi áwasithappadéso tháyéwa purimasanyáya wideherattanthi náman labhi. "The sphere inhabited by men who arrived from Pubbewidehe was called Widehirattan from its original signification." අපරගොයානතො ආගතමනුස්සෙහිආවසිතප්පදෙසොඅපරන්තජනපදොතිනාමංලභි. Aperagoyanatho ágatha manusséhi awasithappadéso aperanthajanapadothi naman labhi. "The sphere inhabited by men who arrived from Aperagóyána was

Maha Meru. In reference to this a Pali stanza states: "When the sun rises on this continent (Jambudwipa) it is mid-day in Wideha, (18) evening in Goyana and midnight at

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named Aperanthajanapada" උත්තරකුරුතො ආගතමනුස්සෙහි ආවසිතප් පදෙසො කුරුරට්ඨන්තිනාමංලභි Utterakurutho ágatha manussehi áwasithappadéso Kururattanthi náman labhi. "The sphere inhabited by men who arrived here from Utterakuru was called Kururattan." (Mahanidáne Sutta wannena.)

(18.) ඉමම්හිදීපම්හියදාඋදෙතිමජ්ඣන්තිකොහොති විදෙහදීපෙ කුරුම්හිදීපම්හිචඅත්ථමෙතිගොයානදීපෙභවතඩ්ඪරත්තිං Emamhi depamhi yadá udéthi majjhanthikó hóthi widéhe dépa kurumhi dépambicha atthaméthi góyána dépé bhawathadda ratthin (See the translation in the text.) Again it is added පුබ්බදීපෙච උදෙන්තිකාලෙ මජ්ඣන්තිකොහොතිච උත්තරෙනගොයානදීපම්හිචඅත්ථමෙති ඉමම්හිදීප ම්හිචමජ්ඣරත්තිං Pubbécha dépécha udenthi kála majjanthiko hothicha utteréna góyánadépamhicha atthaméthi emamhi depamhicha majjaratthin. "When the sun rises in Pubbewideha, it is midday in Utterakuru, evening in the continent of Goyana, and midnight in this continent." (Comment on Dijhanikaya.)

In the Aganya Sutta Wannena it is stated that "the moon resides in the palace of a gem, and the outside is covered with silver, both being cold. The sun resides within the palace of gold, and the outside is covered with crystal both being hot. In size the moon is 49 yojanas in diameter, and 147 yojanas in circumference: the sun in diameter 50 yojanas, in circumference 150 yojanas. The moon is below and the sun above, between them one yojana. From the lowest part of the moon to the highest part of the sun, a hundred yojanas; the moon travels in a straight line, slowly, and rapid crosswise; on her two sides the planets travel. The moon moves towards them as a cow to her calf; the planets do not change their position. The motion of the sun in a straight line is rapid, and that crosswise slow. He is, on the day after the new moon 10,000 yojanas away from the moon; the moon then appears like a line; on the second day 10,000 more, thus gradually till the day of full moon, at the rate of 10,000 yojanas, he is farther and farther away from the moon. The moon then gradually grows, and on the fifteenth day is full. Then on the first day, again the sun travels 10,000 yojanas closer; the second day 10,000 again, till the day of new moon, at the same rate daily. The moon then gradually appearing less on the day of upósatha

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Kuruna," for the Sun, Moon and Stars are represented as travelling daily round Maha Meru at the altitude of Yughandera.

In a sermon on earthquakes (19) in the Anguttara Nikaye Budha states, that the earth rests on water, and that water

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(new moon) she becomes totally invisible; the moon being below and the sun right above; as the covering of a small vessel by a larger one or the overpowering of a lamp by the sun's rays at midday, the moon is covered by the sun. There are three paths, the goat, the bull, and the elephant, the goats hate water, the elephants desire it, and the bulls desire heat and cold in equal proportions. Therefore when the sun and moon rise up to the goat path, then there is not one drop of rain; when they are on the elephant path the rain pours down as if the heavens were opened; when they rise up to the bull path the seasons continue alike. The sun and moon during six months of the year, move from Maha Meru *towards* the Sakwala rocks; and during the other six months *from* the Sakwala rocks towards Maha Meru. In the month of July they move close to Maha Meru, then going off for two months in November they move in the centre; thence going towards Sakwala, move near it three months, then coming off in April they move in the centre, and afterwards, in two months, arrive near Maha Meru. To what extent do they give light? They give light at once to three continents. When the sun rises on this continent (Jambudwipa) it is midday in Pubbewidehe, it is evening in Utterakuru, and midnight at Aperagoyana; when it is rising in Pubbewidehe, it is midday in Utterakuru, evening at Aperagoyana and midnight in this continent. When it is rising in Utterakuru, it is midday in Aperagoyana, evening in this continent, and midnight in Pubbewidehe. When it is rising in Aperagoyana, it is midday in this continent, evening in Widehe, and midnight in Utterakuru (Page ෛද.)

(19.) The same is stated in the Mahaparinibbana suttan in Digha nikaya අයංආනන්දමහාපඨවිඋදකෙපතිට්ඨිතාඋදකංවාතෙපතිට්ඨිතංවාතොආකාසට්ඨොහොතියොඛොආනන්දසමයොයංමහාවාතාවායන්තා උදකංකම්පෙන්ති කම්පිතංපඨ උදකං විංකංමෙපති. Ayan Ananda mahá patewi udeké pathittithá, udakan wáte pathittithan wathó akásattó hóthi yókhó ananda sameyo yan mahawátha wayanthá udakan kampenti udakan kampitan patewin kampeti. "Ananda, this great earth rests on water, the water rests on the wind, and

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is established on air. When the air is agitated by storms the water is violently shaken, and by this the earth trembles, constituting an earthquake. The earth is 240,000 yoduns in thickness, the water possesses a depth of 480,000 yoduns, and the atmosphere on which the whole rests is 960,000 yoduns deep. (20.) The four great continents are very frequently spoken of by Budha in his sermons. At the bottom of the system eight principal hells, each accompanied by 16 subordinate hells, are situated. Under Maha Meru is the Asura world. The Asuras were formerly Gods inhabiting the summit of Maha Meru, but they gave way to intemperance so as to become insensible, and Sakra (or Indra) with his hosts, cast them down to the bottom of Maha Meru, and occupied the conquered region. The Asuras (from අ, a, negative, and සුර, sura, gods) have frequently made war on Indra in order to recover their lost possessions, but have in every instance been ultimately defeated. Men, gods and demons inhabit the earth and its atmosphere. The demons are in many instances malignant and of horrid appearance, while many others are beneficent and are devout Budhists.

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the wind on ákása or space. Ananda, whenever great wind blows the waters shake ; when the water is shaken the earth shakes."

(20.) ද්වෙසතසහස්සානිචත්තාරිනහුතානිචඑත්තකංබහලත්තෙනසං ඛාතායංවසුන්ධරා චත්තාරිසතසහස්සානි අට්ඨෙවනහුතානිච එත්තකංබහල ත්තෙනජලංවාතෙපතිට්ඨිතංතස්සාපිසන්ධාරකො නවසතසහස්සානිමාලුතො නභමුග්ගතොසට්ඨිංචෙවසහස්සානිඑසලොකස්සසණ්ඨිති. dwé satásassáni chattari nahutanicha ettakan bahalatténa sankhátáyan wasundhará chattarisatasahassáni attéwanahutánicha ettekan bahalatténa jalan waté pathittitan. Tassapi san dhareko. Nawesatesahassáni máluto nabhemuggató sattinchéwasahassáni ésa lokassa, santithi. "This earth is 240,000 yojanas thick, the world of water which rests on the world of wind is 480,000 yojanas thick, the world of wind which rises on space is 960,000: this is the position of the world." (Wisuddhimagga, and comment on Winnaya.)—See Note 18.

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The general name for the demons is Yakshayo, anglicised "Devils." Half the height of Maha Meru, or 42,000 yoduns above the surface of the sea is situated the heaven of the four guardian Gods (චාතුම්මහාරජිකා) chátummahá-rájká. In this the sun, the moon and the stars are situated. The sun is represented as having a resplendent circular residence 50 yoduns or 700 miles in circumference, and the moon to have one of 49 yoduns in extent. The eclipses of these bodies are stated to result from the efforts of the Asur Rahu, in the form of a large snake, to swallow them. (21.) We

(21.) In a Pali work called සාරසංග Sarasangaha, it is stated එවංමහිද්ධිකෙඑවංමහානුභාවෙචන්දිමසුරියෙසංරාහුගිලතීති ආමගිලති.

"What! are the supernatural and mighty sun and moon swallowed by Rahu? Yes, he swallows them. Rahu's body in height is 4,800 yojanas; the breadth between his shoulders, is 12,000 yojanas; his thickness is 600 yojanas; his head 900 yojanas; his forehead 300 yojanas; the space between the eyebrows is 150 yojanas; the nose 300 yojanas; his mouth 300 yojanas deep; his palm and his foot in breadth are each 200 yojanas; and the joints of his fingers 50 yojanas. When he sees the shining of the sun and moon, through hatred, he descends to the path they travel and remains there with his mouth open; the residence of the sun and moon then falls into it, which is 300 yojanas deep, as if it fell into the hell Awichi. The dewata resident therein at once bawl out, trembling with fear. He sometimes covers them with his hands, sometimes hides them under his jaw, sometimes licks them with his tongue, and sometimes moves them up and down in his mouth, like an animal chewing its cud, but he is not able to prevent their motion. Were he to keep them in his mouth saying 'I will kill these,' they would cleave the crown of his head and fly off."

Buddha says එතදග්ගංභික්ඛවෙ අත්තභාවිනංයදිදංරාහුඅසුරින්දො Etadaggan Bhikkawe attebháwinan yadidan Rahu asurindo. "Priests Rahu stands first in bodily size." The comment gives his size as the above.—(Anguttara, 5th Suttan—4th Nipáta.)

Again Buddha says රාහුභික්ඛවෙඅසුරින්දො චන්දිමසුරියානංඋපක්කිලෙසො. Rahu bhikkawe asurindo chandima suriyánan upakiloso. "Priests! Asur Rahu desires injury to the sun and moon." (Anguttara—4th Nipata.)

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should almost have doubted that this were a doctrine of the Budhist religion, were it not recorded in two Sutras (22) or discourses of Budha, in the Sanyutta Nikaya, which forms a part of the three Pitakas. On one occasion Suriya, the God of the Sun is represented as being in great distress in consequence of the efforts of Rahu to swallow him and his residence. He invoked the aid of Budha, who rebuked Rahu and commanded him to desist from his efforts. Rahu became terrified, and trembling fled to the Asuralokaya. The Sutra immediately preceding this states that the Moon experienced a similar danger and called upon Budha for help, who delivered him from the power of Rahu. These discourses, in addition to the one referred to concerning the cause of earthquakes in the Anguttara Nikayo, shew the incorrect nature of Budha's physical philosophy. On the summit of Maha Meru, or 42,000 yoduns above the චාතුම්මහාරාජික chátummahárájiká heavens තාවතිංස táwatinsa is placed, and in succession, above each other, the heavens යාම yáma, තුසිත tusita, නිම්මානරති nimmánarati, and පරනිම්මිත වසවත්ති paranimmata wasawatti. (23) In this world, and these six heavens, the pleasures of sense are enjoyed, and either virtuous or vicious actions may be performed.

The period of the life of man in this world is estimated to be about 100 years, that of the gods of the heaven immediately above the earth (chátummahárájiká) is thus calculated; one day and night, are equal to 50 years of men: 360 of these

(22.) The translation of the two sutras are found in the "Friend," vol. II., p. 228.

(23.) See Wibhanga section of the Abhidamma Pitaka, also Anguttara, 3rd Nipáta.

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days make one year, and the duration of life 500 of these years: the whole period being 9,000,000 years of men.

The period of life in each ascending heaven is in a fourfold proportion, thus in táwatinsa it is 36,000,000, in yáma 144,000,000, in tusita 576 millions, in nimmánarati 2,304 millions, and in paranimmita wasawatti, the duration of life is 9,216 millions of years.

The whole of these details are taken from the Wibhange division of the Abhidarma Pitaka. (24)

Above these heavens there are 16 Brahma worlds. A birth in the Brahma worlds results from the performance of the four Jhána, or courses of profound meditation. (25.) There are three modes in which the Jhána may be attended to, the imperfect, the medial, and the perfect.

The imperfect performance of the first Jhána, comprehending investigation and research concerning the nature of things, procures a birth in the lowest of the Brahma worlds named බ්‍රහ්මපාරිසජ්ජා brahma párisajjá, the duration of life being one-third of a calpa. (26.) The medial performance of the same Jhána leads to the බ්‍රහ්මපුරොහිතා brahma purohita Brahma world, in which the duration of life is half

(24.) See Friend, vol. II. p. 65, 66.

(25.) පරිත්තං. Parittan, imperfect; මජ්ඣිමං. Majjhitan medial; and පණීතං. Panitan, perfect.

(26.) පඨමජ්ඣානං පරිත්තං භාවෙත්වා කත්ථුප්පජ්ජන්ති පඨමජ්ඣානං පරිත්තං භාවෙත්වා බ්‍රහ්මපාරිසජ්ජානං දෙවානං සහව්‍යතං උප්පජ්ජන්ති තෙසං කිත්තකං ආයුප්පමාණං කප්පස්සතතියොභාගොති patemajjhánan parittan bháwetwá katthe uppajjanti, patemajjhánan parittan bháwetwá brahme párisajjánan dewánan sahawyatan uppajjanty tésan kittakan áyuppamánan kappasse tatiyo bhágòti. "To what is the initial contemplation of the first Jhána introductory. The initial contemplation of the first Jhána introduces to a residence with the gods of Brahmapárisajja. What is the length of their life? One third of a kalpa.

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a calpa. The perfect performance of that Jhána gives an entrance into the Maha Brahma world, the duration of life being an entire calpa. These three Brahma worlds, the six heavens, the earth, the residence of the Nágas and Asuras, and the various hells are all destroyed at the termination of each calpa.

The performance of the 2nd Jhána, comprehending the clear and undisturbed perception of truth, procures an existence in the පරිත්තාභා parittábhá අප්පමාණාභා, appamánabhá and ආභස්සර ábhassara Brahma worlds, the period of life being 2, 4 and 8 calpas. We shall have occasion again to refer to the ආභස්සර ábhassara Brahma world. The 3rd Jhána, in which the devotee is free from the perturbations of pleasure or pain, and being healthy in body and in mind lives in the calm and contented meditation on the doctrines of truth, gives access to three other Brahma worlds more exalted than those previously mentioned, the term of life being 16, 32 and 64 calpas. The 4th Jhána, in which the passions are so subdued that the devotee is always contented, being uninfluenced by the sensations of pleasure or pain, gives access to the remaining seven Brahma worlds, and the four Arupa worlds. The duration of existence is immense, being from 500 to 16,000 calpas. There is a peculiarity in

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In this order, by means of the Jhanas, residence is obtained in the Brahma and Arupa worlds (Wibhangapprakarana and Sumangalawilasini &c.)

From the heaven චාතුම්මහාරාජික above, the gods obtain apparitional birth චාතුම්මහාරාජිකතොපට්ඨායඋපරිදෙවාඔපපාතිකායෙව chatummahárájiketo pattáya uperi déwá ópepatikayéwa. So the beings in hell and the Pretayas. තථානෙරයිකාපෙතෙසුපිච tatha nereyika pétésupicha; they spring up at once to full maturity, being twelve years old ඔපපාතිකාසොළසවස්සුද්දෙසිකාහුත්වා &c., opepatikó olasawassuddésiko hutwa, (Sumangalawilasini &c.)

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the first world in this last series, namely, the [illegible] asannyasattá Brahma world. In this the duration of life is 500 calpas, but there is only corporeal existence without consciousness: they have neither sensation, perception, thought nor knowledge; but are as beings in a dreamless, profound sleep. The whole of the inhabitants of the Brahma worlds are entirely free from sensual pleasures or desires: they are not subject to the laws of gravitation, but move at pleasure through the atmosphere without obstruction, and their pleasures and pursuits are all intellectual and pure, resembling perhaps what St. Paul meant when he spake of "spiritual bodies."

In the four Arupa worlds completing the series, there are no organised bodies, but the inhabitants possess sensation, perception, reasoning, and knowledge or consciousness. I do not clearly understand the nature of the existence or modes of operation in these worlds, and therefore cannot attempt to explain them. The term of life is stated to be 20,000,—40,000—60,000 and 84,000 calpas. This last is the longest possible duration of the existence of any Being.

I have before stated that at the end of a calpa the three lowest of the Brahma worlds, the six heavens, the earth and all below the earth will be entirely destroyed. The next destruction is to be by fire, and the mode in which this is to be effected is thus stated by Budha in his discourse on the ascent of seven suns, contained in the Angutara Nikàyá: "Bikhus, Seneru (or Maha Meru) the King of Mountains, is in length 84,000 yoduns, in breadth 84,000 yoduns, beneath the great sea 84,000 yoduns, and above the sea 84,000 yoduns. A time will come when for many hundreds, thousands, and hundred thousands of years no

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rain will descend from the clouds, in consequence of which cultivated plants and herbs, forests, grass and trees will become completely dried and burnt up. At the expiration of a long period after this, a second sun will appear, (27), and by the heat of these two suns the small rivers, ponds and lakes will be dried up and disappear. After another long period a third sun will arise, and by the heat of these three suns the large rivers, as the Ganges, the Jumna, &c., will be completely dried up. By the rising of a fourth sun, the seas into which these large rivers flow will be dried up. A fifth sun will afterwards arise, and by the heat of five suns at one time the great ocean (84,000 yoduns deep), will be gradually dried up until only a few puddles remain. A sixth sun will arise, and by the conjoined heat of these six suns, the great earth and Maha Meru will smoke continually like the kiln of a potter. At length a seventh sun will arise; and by the heat of these seven suns, this great earth and Maha Meru, the King of Mountains, will burn, blaze up and become one mass of fire, and the flames will by the wind ascend as high as the Brahma worlds; and by the accumulated heat of the burning and blazing mountain, its rocky peaks, from 100 to 500 yoduns in extent, will be destroyed, and finally this great earth and Maha Meru will be so completely consumed that even ashes shall not appear nor exist. Even as when butter or oil is consumed in a vessel no residuum appears or exists, thus this great

(27.) When there are two suns, one would be rising and the other setting. When there are three, one rising, one setting, and one on the zenith, &c., [illegible] Dutiya sureyekále eko udéti eko atthaméti, tatiyakále eko udéti ékó atthaméti ékó majjéhóti. (Manorathapurcue [illegible])

ceed to examine the more prominent parts of its metaphysics. The existence of a Creator of all things, and the dispenser to man of joy or sorrow, Budha expressly denies; affirming that the pains or pleasures experienced by intelligent beings are not in any way the result of the power of a Creator. He himself claims to be the supreme: he said to Upakó, an ascetic, who enquired who was his teacher and whose doctrine he embraced, "I have no teacher: there is no one who resembles me. In the worlds of the Gods I have no equal. (30) I am the most noble in the world, being the irrefutable teacher, the sole, all perfect Budha." In the Párájika section of the Winiya Pitaka, Brahmin Weranja, who accused him of not honoring aged Brahmins, of not rising in their presence, and of not inviting them to be seated, he replied, "Brahmin, I do not see any one in the heavenly worlds, nor in that of Màraya, nor among the inhabitants of the Brahma worlds, nor among Gods or men, whom it would be proper for me to honor, or in whose presence I ought to rise up, or whom I ought to request to be seated. Should the Tatagato (i. e. Budha) thus act towards any one, that person's head would fall off." And in the Jàtaka Atuwawa it is stated, that from the lowest hell to the highest Brahma world there is no equal nor superior to Budha in wisdom, virtue, and knowledge. These assumptions are altogether irreconcileable with the doctrine of a universal Creator, who must necessarily be superior to all the beings formed and supported by him. Budha was

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(30.) [illegible] ne mé áchariyó atthi sadiso mé [illegible] sadéwakasmin lókasmin natthi mé patipuggaló—"I have no teacher: there is no one who resembles me; in the worlds of Gods and so on I have no equal."

aware of the doctrine of a Creator being held by the Brahmins, and he endeavours to account for its existence. In the Brahma Jála Sutra, which is the first in the Dirga Nikaya, he discourses respecting the 62 different sects in the philosophical Schools,(31), for they can scarcely be called religions, among whom four held the doctrine both of the pre-existence of the soul, and of its eternal duration through countless transmigrations. (32) (The Budhist doctrine of සංසාර sansàra is, antecedents and consequents.) Others believed that some souls have always existed while others have had a commencement of existence. Among these one sect is described as believing in the existence of a Creator, and Budha denies the correctness of this opinion. In explaining how the opinion originated he says: "There is a

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(31.) බ්‍රහ්මජාල brahmajála. Brahminical net. These 62 different philosophical sects are arranged in two general divisions, with their ten subdivisions පුබ්බන්තකප්පිකා Pubbantha kappiká, philosophers on the past, and අපරන්තකප්පිකා aperantekappiká philosophers on the future.

(32.) These are සස්සතවාද sassathawádá, those who hold the eternity of matter and spirit, සස්සතං අත්තානඤ්ච ලෝකඤ්ච පඤ්ඤපෙන්ති. Sassathan atthánancha lókancha panaya penthi, they hold the soul and the world to be eternal. They are of four classes, viz. I.—Those who have a recollection of former states of existence from one up to many hundred thousand previous births. II.—Those whose recollection extends from 1 up to 10 සංවට්ටවිවට්ට sanwattawiwatta, i. e., kalpas. III.—Those who remember from 10 up to 40 සංවට්ටවිවට්ට kalpas. The philosophers of these three classes remember the states in which they formerly existed. පුබ්බෙනිවාසං අනුස්සරති; Pubbeniwásan anussarathi their names, caste, complexion, joys, and sorrows, and the duration of their lives, at the termination of which they were born in another place and thus continued until they attained to their present state of being. The conclusion they draw is "Eternal are the soul and the world, unproductive of new existence, immutable, firm. Living beings flee away, they traveld to and fro, they die, they are born, but they (the soul and world)

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time Bikhus, when after a very long period this world is destroyed. On the destruction of the world very many beings obtain existence in the Abassara Brahma Loka, (which is the sixth in the series and in which the term of life never exceeds 8 calpas) They are there spiritual beings (having purified bodies uncontaminated with evil passions or with any corporeal defilement) : they have intellectual pleasures : are self resplendent, traverse the atmosphere without impediment, and remain for a long time established in happiness. After a very long period this mundane system is reproduced, and the world named Brahma Wimàne, (the third of the Brahma Lokas) comes into existence, but uninhabited."

"At that time a Being, in consequence either of the period of residence in Abassara being expired, or in consequence of some deficiency in merit preventing him from living there the full period, ceased to exist in Abassara, and was reproduced in the uninhabited Brahma Wimàne. He was there a spiritual being : his pleasures were intellectual : he was self resplendent, traversed the atmosphere, and for a long time enjoyed uninterrupted felicity. After living there a very long period in solitude a desire of having an associate is felt by him, and he says, Would that another being were dwelling in this place. At that precise juncture another being ceasing to exist in Abassara, comes into existence in the Brahma Wimàne in the vicinity of

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remain for ever identically the same." සස්සතොඅතතාච ලොකොච වංඣො කූටට්ඨොඑසිකට්ඨායිට්ඨිතොතෙචසතතා සංධාවන්තිසංසරන්තිචවන්තිඋපප්ජන්තිඅත්ථිතෙවසස්සතිසමන්ති Sassató attàcha lokócha wanjho kûtatto Esikattayi tithó técha sattá sandháwanti sansaranti chawanti uppajjanti atthitwe sassati samanti. The fourth class are reasoners who by induction arrive at the same conclusion.

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the first one. They are both of them spiritual beings, have intellectual pleasures, are self—resplendent, traverse the atmosphere, and are for a long time in the enjoyment of happiness. Then the following thoughts arose in him who was the first existent in that Brahma Loka : I am Brahma, the Great Brahma, the Supreme, the Invincible, the Omniscient, the Governor of all things, the Lord of all. I am the Maker, the Creator of all things. I am the Chief, the Disposer and controller of all; the Universal Father. This being was made by me. How does this appear? Formerly I thought, Would that another being were in this place, and upon my volition this being came here. Those Beings also, who afterwards obtained an existence there, thought, this illustrious Brahma is the Great Brahma, the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Creator of all. He is the Chief, the Disposer of all things, the Controller of all, the Universal Father. We were created by him, for we see that he was first here, and that we have since then obtained existence. Furthermore, he who first obtained existence there, lives during a very long period, exceeds in beauty, and is of immense power; but those who followed him are short lived, of inferior beauty, and of little power. It then happens, that one of those Beings, ceasing to exist there, is born in this world, and afterwards retires from society and becomes a recluse. He subjects his passions, is persevering in the practice of virtue, and by profound meditation he recollects his immediately previous state of existence, but none prior to that: he therefore says, that illustrious Brahma is the Great Brahma: the Supreme, the Invincible, the Omniscient, the Ruler, the Lord, the Maker, the Creator of all.

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He is the Chief, the Disposer of all things, the Controller of all, the Universal Father. That Brahma by whom we were created is ever during, immutable, the eternal, and unchangeable, continuing for ever the same. But we, who have been created by this illustrious Brahma, are mutable, short lived and mortal."(33)

By this extract it appears that Budha had a clear perception of the doctrine of a supreme, self existing Creator, yet he pronounces that doctrine to be false, for he says in another part of the same discourse. "The teaching of those Samanas and Brahmins, who hold that some Beings are eternal and others not eternal, is founded on their ignorance and their want of perception of truth, and is the result of the impressions made upon the senses."(34.)

There are many who are called Budhists who acknowledge the existence of a Creator: but they do this from ignorance of the teaching of Budha. The Budhist system

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(33.) The second class of philosophers on the past is එකච්චසස්සතිකාඑකච්චඅස්සතිකා Ekacha sassatika ekatcha asassatika. These hold that some beings are unchangeable and eternal, and others derived and mutable. Under this head is the passage translated in the lecture.

(34.) බ්‍රහ්මාමහාබ්‍රහ්මාඅභිභූඅනභිභූතොඅඤ්ඤදත්ථුදසොවසවත්ති ඉස්සරොකත්තානිම්මාතාසෙට්ඨොසජ්ජිතාවසීපිතා these epithets are defined in the comment. The word නිම්මාතා is explained thus : පඨවිහිමවන්තසිනෙරුචක්කවාලමහාසමුද්දචන්දිමසූරියාමයානිම්මිතාති. Patewi himewanta sinéru chakkawâla mahá sumudde chandimæ suriyácha mayá nimmitáti. "The earth, the Himala, the Meru, the Sakwala, the great oceans, the sun and moon were created by me." This was, Buddha says, an erroneous view of that school. Budha says, again, that there are four subjects improper to think about, අචින්තෙය්‍යධම්මා, achenteiya dhammá, one of which was about the world (as the Comment says, who created the sun, moon, &c.,) if any one would think about them he would turn insane (Anguttara, page 97.)

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does not acknowlege the possibility of such a Being existing. (35.)

Having noticed the tenets of Budhism respecting a Creator, we will consider what it teaches respecting the nature of man. The whole of the constituent parts of a sentient Being is arranged in five divisions called ඛන්ධා khandà or collections: they are the රූපක්ඛන්ධො ruphakkhando, the organized body; වෙදනාක්ඛන්ධො wédanakkhandho, the sensations of pleasure pain or indifference; සඤ්ඤාක්ඛන්ධො sannyàkkhanhdo, or the perceptions: සංඛාරක්ඛන්ධො sankhàrakhandho, or the thoughts contemplations and reasonings; and the විඤ්ඤාණක්ඛන්ධො winnyànakhando or the understanding, the conciousness. Except the body there is no entity among these ඛන්ධා. (36.) There is merely

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(35.) The Budhists in general do now openly deny the existence of a Creator.

(36.) The Khandas are divided into—I. ආයතනානි A'yatanáni, sentient organs and their relative objects; there are twelve of them classed in 6 pairs:—1, චක්ඛු chakkhu and රූප rúpa, the eye and figure: 2 ,the ear and sound, සොත sóta and සද්ද sadda: 3, the nose and odour, ඝාන ghana and ගන්ධ gandha: 4, the tongue and flavour, ජිව්හා jewhá and රස rasa: 5, the body and touch, කාය káya and ඵස්ස phassa; and 6, the mind and objects of thought මන mana and ධම්මා dhammá.

II. ධාතුයො Dhátuyo, which are arranged in 6 triplets, as the eye and the figure, and the consciousness of the eye or vision, being the first triplet

III. ඉන්ද්‍රියානි Indriyáni, the organs and their capabilities; there are 22 of them

IV. ආහාරා A'hárá, the food of action, this is fourfold.

V. ඵස්සා Phassá, contact.

VI. වෙදනා Wedaná, sensation; there are seven of them.

VII. සඤ්ඤා Sanná, perception.

VIII. චෙතනා Chetaná, thought.

IX. චිත්තානි Chittáni, thoughts. These are included in the five Khandas. The Wedaná, Sanná, and Sankhara khandas are සම්ඵස්සජ elicited by contact with external objects (Wibhanga of the Abhidhamma).

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an organized body, and inherent in this body a capability of sensation, perception, contemplation and knowledge, elicited by contact with other objects: there is no feeling, thinking or knowing soul in a man.(37.) The body itself is mutable, and the other ඛන්ධා khandhà are in a perpetual flux. According to this system, man is never the same for two consecutive minutes: the අරූපධම්මා arúpadhamma as the whole of the ඛන්ධා khandhà except the body are called, are constantly changing: they are produced, they cease to be, and never remain the same: they are compared to the periphery of a wheel in motion, always altering its position: and to the light of a burning lamp, which though continuing to shine has its rays continually changing. The lamp continues to burn during the whole night, constantly emitting fresh rays: so the man continues so long as his body lives, but the mental processes are constantly changing. This doctrine of Budha is certainly not held by the majority of the Budhist laity, and was not, and perhaps up to the present day is not, received by several of the priests, but it is most clearly taught in the sacred books. To clear up this question it is necessary to determine the meaning to be attached to the Pali word අත්තා attà, translated into Singhalese by the word ආත්මය

(37.) Of රූප Rúpa khanda, it is said by Buddha, රූපං භික්ඛවෙ අනිච්චං යදනිච්චං තං දුක්ඛං යං දුක්ඛං තදනත්තා යදනත්තා තං නෙතං මමනෙසො හමස්මි නමෙසො අත්තා, Rúpan bhikkhawé anichchan yadanichchan tan dukkhan yan dukkhan te·lanattá yadanattá tan nétan mama nésó hamasmi namésó attáti. Priests body is impermanent, that which is impermanent is sorrow, that which is sorrow is not the soul, that which is not the soul is not mine, that is not myself, and is not my soul. So of the other four Khandas (Saṃyut nikáya, Saláyatanewagga).

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àtmàya and which we render "soul." In the Brahma Jala Sutra, Budha states, that some taught that the soul අත්තා (attà) is eternal in duration; they said "living Beings transmigrate: they die, they are born, but their existence continues as being eternal." In another part of the same sermon when speaking of the doctrines of the උච්ඡේදවාද uchchédawádà, or those who believe that the soul will be finally annihilated, he relates a conversation between some philosophers: "Another will reply and say, Friend, I do not deny that there is such a state as you have mentioned, but the soul will not then be annihilated: there is, Friend, another state unknown and unexperienced by you, but known and perceived by me; in that state the form is godlike, the pleasures are mental, and all the powers and faculties are in perfection. Upon the dissolution of that body by death the being is cut off, destroyed and no longer exists." These extracts are sufficient to prove that by the word අත්තා attà or soul, is meant an immaterial substance which continues to exist after the death of the body. The Comment states, that there are four leading opinions respecting the nature of the soul, the last of which is, that it remains in the body as a jewel deposited in a casket: and that upon death it flies away as a bird from its cage. There can therefore be no doubt but that Budha attached to the word අත්තා attá the meaning we attach to the word "soul."

We have already noticed that the whole constituent parts of a man are divided into five ඛන්ධා but there is also another arrangement called ආයතන áyatana or residences: they are the six personal ayatana; viz. the eye, the ear, the nose, the tongue, the body, the understanding;

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and the corresponding external áyatana, figure, sound, odours, taste, touch, and material or immaterial objects. Budha declares that none of the khandhá or áyataná constitutes a soul. (38) There is also a more compendious arrangement into නාමරූප námarúpa, the රූප rúpa signiffying the body, (39) and the නාම náma, the intellectual faculties: this is frequently used in the writings of Budha. Concerning the ඛන්ධා khándhá he says, රූපං භික්ඛවෙ අනත්තා වෙදනා අනත්තා සඤ්ඤා අනත්තා සංඛාරා අනත්තා විඤ්ඤාණං අනත්තා rúpan bhikkhawe anattá, wédaná anattá sannyá anattá, sankhárá anattá winnyánan anattá

(38.) චක්ඛුං භික්ඛවෙ අනිච්චං යදනිච්චං තං දුක්ඛං යං දුක්ඛං තදනත්තා යදනත්තා තං නෙතං මමනෙ සොහමස්මි නමෙසො අත්තා, Chakkhun bhikkhawe anichchan yadanichchan tan dukkhan yan dukkhan tadanattá yadanattá tan nétan mama nésó hamasmi namésó attúti, Priests, the eye is impermanent, that which is impermanent is sorrow, &c.

(39) Buddha, in the Wibhanga section of the Abhidhamma defines what නාමරූප Námarúpa is තත්ථකතමං විඤ්ඤාණපච්චයා නාමරූපං අත්ථිනාමං අත්ථිරූපං, Tatthakathaman Winnánappachchayá námarúpan atthináman atthirúpan. What, are the Náma Rúpa resulting from consciousness? there is Náma, there is Rúpa. තත්ථ කතමං නාමං වෙදනක්ඛන්ධො සඤ්ඤක්ඛන්ධො සංඛාරක්ඛන්ධො ඉදංවුච්චතිනාමං, Tattha kathaman náman wedanakkhandho sannákkhandho sankhárakkhandho idan wuchchati náman. Of these what is náma? The assemblage of sensations, perception and discrimination. These form Náma, තත්ථ කතමං රූපං. චත්තාරො මහා භූතානං උපාදාය රූපං ඉදං වුච්චති රූපං., tattha kathaman rúpan chattáro mahá bhúthánan upádyaya rúpan idan wuchchati rúpan. What is Rúpa? The four elements and a form produced from the four elements. This is called Rúpa. Here we do not see that the විඤ්ඤාණක්ඛන්ධ is included in නාම Náma, but it must be borne in mind that it depends for its existence upon Náma and Rúpa නාමරූප. සමුදයා විඤ්ඤාණ. සමුදයා නාමරූප නිරොධා විඤ්ඤාණ නිරොධො, náma rúpan samudayá winnánan samudayá námarúpa nirodhá wiññána nirodho. With the origin of Náma rúpa is the origin of Winyána, with the cessation of Náma rúpa is the cessation of Winyána.

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"Bikhus, the body does not constitute a soul, the sensations do not constitute a soul, the perceptions do not constitute a soul, the reasonings do not constitute a soul, the consciousness or understanding does not constitute a soul." Thus he affirms of each of the khandá that it is not a soul. Again he says රූපං භික්ඛවෙ අනත්තා යොපි හෙතු යොපි පච්චයො රූපස්ස උප්පාදාය සොපි අනත්තා අනත්තා සම්භූතං රූපං කුතො අත්තා භවිස්සති rúpan bhikkhawey, anattá yopi hetu yopi pachchayo rúpassa uppádáya sopi anattá anattá sambhutan rúpan kuto attá bhawissati. "Bikhus, body is not a soul: if there be any kind of cause for the production of body, that cause also is without a soul: how can body become a soul since it is produced by soul-less causes?" He repeats the same verbatim concerning the sensations, the perceptions and the reasonings: and although some unlearned Budhists have supposed that the විඤ්ඤාණං winnyánan is a transmigrating soul, Budha says. (40) "The understanding or consciousness (විඤ්ඤාණ winnyánan) is not a soul: if there be any cause by which the විඤ්ඤාණං winnyanan is produced, that cause also is without a soul: how can විඤ්ඤාණං winnyánan be a soul, seeing it is produced by soul-less causes. ?"

To remove all doubt respecting his doctrine being that a soul does not exist, we refer to his conversation with සුසිමො පරිබ්බාජිකො Susimo Paribbàjiko. Budha says, "Susimo, the body, the sensations, the perceptions, the reasonings, the understanding or consciousness (enumerating each distinctly) whether past, future or present, whether internal or external, whether gross or minute, base or excellent, remote or near, are not mine; none of them constitute "I." None of

(40.) See Salayatana section of Sanyut Nikáya.

these are to me a soul. This is known by true wisdom." This teaching, which is again and again reiterated, is clear: there is no soul: nothing of which an individual may say, "This is I." Body exists; the other ඛන්ධා khandhà are only functions of the living body, produced by the contact of external objects with the bodily organs. The same doctrine is enforced, in similar language respecting the eye, the ear and other bodily organs, together with the මනො mano, or විඤ්ඤාණං winnyànan or understanding, the seat of which is the heart, as the eye is the seat of vision; this is repéated respecting the various organs, both individually and collectively. (41)

But how does this affect the doctrine of transmigration, or more properly the continued processes of perpetuated existence? In the book called Milinda Prashna, or the Questions of King Milinda, the subject is discussed by the king and the learned priest Nágaséna. This work is of high authority among the Budhists, although not one of the Sacred Books. The term නාමරූපං námarúpan is frequently used in this discussion, comprising all that we mean by body and mind. I shall omit the Pali, merely giving a translation of the conversations.

The King enquired, Lord Nágaséna, what is conceived (in a new birth)? The Priest replied, the body and mind

(41.) සුසිම යංකිඤ්චිරූපං අතීතානාගත පච්චුප්පන්නං අජ්ඣත්තංවා බහිද්ධාවා ඕලාරිකංවා සුඛුමංවා හීනංවා පණීතංවා යං දූරෙවා සන්තිකෙවා සබ්බං නෙතං මම නෙසොහමස්මි නෙ මෙසො අත්තාති එවමෙතං යථාභූතං සම්මප්පඤ්ඤාය දඨබ්බා, susíma yankinchirúpan atítánágata pachchuppannan ajjhattanwá bahiddháwá olárikanwá sukhumanwá hínanwá panítanwá yan dúréwá santikéwá sabbannetan mama nesohamasmi neso me attáti ewametan yatha bhútan sammappannáya dathabbhá. So of all the other Khandhas (Sanyut Nikáya also Budha's conversation with Anuruddha).

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(නාමරූපං námarúpan) Great King, are conceived. But, Lord Nágaséna, are this same body and mind (නාමරූපං namarupan) conceived? No, Great King, this same body and mind are not conceived: but by this body and mind good or evil actions are performed, and in consequence of these actions another body and soul are conceived (තෙන කම්මෙන අඤ්ඤං නාමරූපං පටිසන්දහති téna kamména annyan námarúpan patisandahati.)

To remove all doubt the King enquires, saying "Lord Nágasena, you have spoken of නාමරූපං námarúpan. Of these what is Náma and what is Rúpan? Great King, is any thing material (ඔලාරිකං olarikan) that is Rúpa. Is any thing immaterial (සුඛුමා sukumá) the thoughts, they are Náma." Thus námarúpan is represented as constituting the whole man, body and soul, and the doctrine clearly laid down is one of antecedents and consequents. (42) A man performs good or bad actions: this is the antecedent. Because of these actions another Being, another body and mind are produced: this is the consequent. They are in no sense the same: the latter is a result of the former, but there is no transmigrating soul. The King does not appear satisfied, and prosecutes his enquiries: saying, "Lord Nágaséna, does conception take place without any being transmigrating? Yes, Great King, conception takes place without any Being transmigrating. How does this take place? explain it by a metaphor. Great King, a man lights one lamp from another lamp: does the one lamp transmigrate to the other lamp? No, my Lord. In the same way, Great King, conception takes place without transmigration."

(42.) Milinda is referred to in Manorathepureni comment on Anguttara Nikáya, page ඩ.

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The King further enquires, "Lord Nágaséna is there any Being who transmigrates from this body to another body? No, Great King. But, "Lord Nágaséna, if there be no Being who transmigrates from this body to another body, is there not a deliverance from the consequences of evil actions. True, Great King, if there be no conception there is deliverance. By this body and mind good or evil actions are performed, and in consequence of those actions another body and mind are produced, and therefore there is not deliverance from the consequences of sin."

Budha explicitly declares that sin and punishment are necessarily united. But it appears that it is sin that is punished, and not the sinner. To avoid the difficulty connected with this doctrine, the Budhists say, that although the child born is not the same with the man who previously existed, he cannot be said to be entirely a new Being, because his present existence is the result of actions performed by a person who formerly existed, but who is now non-existent; and they illustrate it by the metaphor of a mango-tree. A mango from the tree having been eaten the stone is planted, and a fresh mango-tree is produced, which is not properly a new tree but a continuance of the old one, being produced from it. (43) But according to this, the son must be the same with his father, being produced by his instrumentality. The mango-tree metaphor is this: the mango tree represents an existing man: the mango fruit the good or evil conduct of that man: as from a stone of that tree another tree grows which is not altogether different from the first tree being a result of that first tree,

(43.) This metaphor of the Mango tree is also used by Nágaséna (Milinda Prashna.)

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so from the good or bad actions of a man another man is produced, who is not properly another but a continuation of the first. The metaphor will not bear strict investigation; but the doctrine of Budha undoubtedly is, that the performer of an action is not the recipient of the result of that action. In the Sanyut Nikaya it is stated that a Brahmin came to Budha and asked, " How is it Goutama, Does he who has performed actions (in a previous birth) experience (in this world) the results? Brahmin, the doctrine that he who has acted receives the result is one extreme (the සස්සතවාද sassata wádá or doctrine of the perpetual existence of a transmigrating soul.) How then, Goutama, does one person perform the action, and another person endure the results? Brahmin, the doctrine that one person performs the action and that another person endures the result is the other extreme (the උච්ඡේදවාද uchchédawádá who teach the annihilation of an existing soul.) The Tatagato avoiding both these extremes preaches a middle docrine : namely, that in consequence of ignorance, merit or demerit is accumulated, &c., declaring the doctrine of the පටිච්චසමුප්පාද patichcha samuppádo which we shall examine hereafter. We quote part of another discourse, where the subject is more fully declared: The Paribajako recluse, named Timbaruko, come to Budha and said, Goutama, does a person receive happiness or sorrow as the result of his own conduct (in a previous state?) Budha replied, Not so, Timbaruko. What Goutama! does he receives happiness or sorrow as the result of another person's conduct? Not so, Timbaruko. What Goutama! does he receive happiness or sorrow as the result of the joint action of himself and of some other person? Bagawa replied, Not

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so, Timbaruko. What then, Goutama, does a man receive happiness or joy, irrespective of his own conduct or of the conduct of others? Not so, Timbaruko." (44) He afterwards declares that he has abandoned the doctrine of a transmigrating soul, as held by the සස්සතවාද, sassatawádá and also the excision of an existing soul, as held by the උච්ඡේද වාද, uch'chédawadá and has chosen a middle doctrine, and then recites the පටිච්චසමුප්පාද patichcha samuppada which appears to be the key of his philosophical position, explaining the processes by which existence is perpetuated. (45) We must in endeavouring to explain this, quote the Pali and afterwards state the meaning, අවිජ්ජා පච්චයා සංඛාරා සංඛාරපච්චයා විඤ්ඤාණං විඤ්ඤාණපච්චයා නාමරූපං නාමි

(44) The conversation with Timberuka is found in Sanyutta Nikáya, page ඞ, the Páli is තිඹරුක පරිබ්බාජකො භගවන්තං එතද් වොච කින්නුඛො භො ගොතම සයං කතං සුඛ දුක්ඛන්ති මාහෙවං තිඹරුකාති භගවා අවොච කිම්පන භො ගොතම පරකතං සුඛ දුක්ඛන්ති මාහෙවං තිඹරුකාති භගවා අවොච කින්නුඛොභො ගොතම සයං කතඤ්ච පරකතඤ්ච සුඛ දුක්ඛන්ති මාහෙවං තිඹරුකාති භගවා අවොච කිංපන භො ගොතම අසයං කාරං අපරං කාරං අධිච්ච සමුප්පන්නං සුඛ දුක්ඛන්ති මාහෙවං තිඹරුකාති භගවා අවොච, timbaruka paribbajako bhagawantan etadawócha kinnukhó bhó gótama sayan katan sukha dukkhanti máhéwan thimbarukáti bhagawá awócha kimpana bhó gótama parakatan sukha dukkhanti máhewan timbarukáti bhagawá awócha; kinnukhó bhó gótama sayan katancha parakatancha sukha dukkhanti máhewan timbarukáti bhagawá awócha; kimpana bho gotama asayan káran aparan káran adichcha samuppannan sukha dukkhanti máhewan timbarukáti bhagawá awocha. Gotama! does a person receive happiness or misery as the result of his own conduct? Bhagawa replied not so Tembaruka. What Gotama is joy and sorrow the result of another's conduct, Bhagawa replied not so Tembaruka What Gotama is joy and sorrow the result of the joint acts of himself and others? Bhagawa, not so, Tembaruka. What Gotama, does one receive happiness or sorrow without any cause of his own acts, nor the acts of another? Bhagawa replied not so Tembaruka.

(45.) See note 30.

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රූපංප්පච්චයා සළායතනං සළායතනපච්චයා ඵස්සො ඵස්සපච්චයා වෙදනා වෙදනා පච්චයා තණ්හා තණ්හා පච්චයා උපාදානං උපාදාන පච්චයා භවො භවපච්චයා ජාති ජාති පච්චයා ජරාමරණං සොක පරි දෙව දුක්ඛ දොමනස්සුපායාසා සම්භවන්ති awijja pachchayá sankhsrá sankhárá ppachcháyá winnyánan winnyánáppachchayá náma rúpan, namarúpa pachchayá saláyatanán, saláyatana pachchayá phasso, phassa pachchayá wédaná, wédaná pachchayá tanhá, tanhá pachchayá upádánan upádána pachchayá bhawo, bhawa pachchapá játi, játi pachchayá jará maranan soka paridéwa dukka domanassupáyásá sambhawanti.

In consequence of ignorance, merit or demerit is produced. In consequence of merit or demerit the consciousness. in consequence of consciousness the body and the mental faculties, the six organs of sense; in consequence of the six organs of sense, touch or contact (or the sensation of touch); in consequence of contact the sensations, in consequence of the sensations desire, in consequence of desire an attachment to existence, in consequence of attachment or cleaving to existence, a place of birth ; in consequence of a place of birth, birth itself; in consequence of birth decay, death, grief, weeping, pain, discontent and dissatisfaction are produced. It is then added, that a complete cessation of ignorance, necessarily results in a cessation of all the consequents, so that being itself becomes extinct. It will be observed, that the intervention of a previously existing soul, or of a creator, or even of parents, is not regarded as necessary to the completion of this chain of existence ; the two first as being non-existent ; the other (parents) as that which may be for the production of the body, but which is not absolutely necessary, as in many instances the

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ඕපපාතිකා ópapátiká formation, (which Turnour in his translation of Maha Wanso calls "the apparitional" appearance) supersedes the necessity of parents, as in these instances merit or demerit leads to the instantaneous and full development of a perfect man or woman, as well as of the gods and the sufferers in the hells.

This account appears to be very unphilosophical and confused. In the Wibhanga division of the Abhidarma, the terms used are clearly defined: thus අවිජ්ජා awijjá or ignorance is defined to be the ignorance of the four principal doctrines of Budha: (46) they are 1. That sorrow is connected with existence in all its forms. 2.—That its continuance results from a continued desire of existence. 3. That a deliverance from existence and its sorrows can only result from the complete extinction of this desire: and 4thly, That this extinction can only result from a course of pure morals, eight divisions of which are specified.

From this ignorance සංඛාරං sankháran results, which is defined to be කුසල kusalá and අකුසලා akusalá or merit and demerit, accumulated in the various worlds of gods and men, or of the Brahma gods, or of the inhabitants of the Arupa

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(46.) තත්ථ කතමා අවිජ්ජා දුක්ඛෙ අඤ්ඤාණං දුක්ඛ සමුදයෙ අඤ්ඤාණං දුක්ඛ නිරොධෙ අඤ්ඤාණං දුක්ඛ නිරොධ ගාමිනියා පටිපදාය අඤ්ඤාණං අයං වුච්චති අවිජ්ජා, tattha kathamá awijjá dukkhé annánan dukkha samudayé annánan dukkha nirodhé annánan dukkha nirodha gáminiyá patipadáya annánan ayan wuchchati awijjá.

(47.) තත්ථ කතමා අවිජ්ජා පච්චයා සංඛාරා පුඤ්ඤාභිසංඛාරො අපුඤ්ඤාභිසංඛාරො ආනෙඤ්ජාභිසංඛාරො කායසංඛාරො වචීසංඛාරො චිත්ත සංඛාරො, tattha kathamá awijjá pachchayá sankhárá punnábhisankháro apunnábhisankháro ananjabhisankháro káyasankháro wachísankháro chittasankháro. Of these what is the සංඛාර sankhara resulting from ignorance? accumulation of merit and demerit, merit accumulated in the Arúpa worlds; that of bodily actions, of words and of thoughts.

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worlds. (47) In the case of any individual coming into existence, this සංඛාර sankhará is the merit or demerit of the acts of his immediate predecessor in that chain of being. From this සංඛාර, sankhárá විඤ්ඤාණං winnyánan is produced, which is defined to be the consciousness of the eye, the ear, the nose, the tongue, the body and the understanding, which form the six Ayatana and are not in existence until after the body is formed: විඤ්ඤාණං winnyánan therefore can only be understood as signifying a power hereafter to be developed, when the organs have come into existence and come in contact with external objects. (48) How consciousness can exist in the abstract, without the existence of any conscious being, is difficult if not impossible to understand. This undeveloped consciousness is regarded as the antecedent of body and mind, and this body and mind as the antecedent of the organs of the body and mind. (49) The විඤ්ඤාණං winnyánan or consciousness, which is the third in this chain of existence, is declared to be the විඤ්ඤාණං winnyánan or consciousness of the organs of body and mind which are the fifth in the series. All this unphilosophical confusion of thought and expression is used

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(48.) තත්ථ කතමං සංඛාරප්පච්චයා විඤ්ඤාණං චක්ඛුවිඤ්ඤාණං සොත විඤ්ඤාණං ඝාණවිඤ්ඤාණං ජිව්හාවිඤ්ඤාණං කායවිඤ්ඤාණං මනොවි ඤ්ඤාණං ඉදං වුච්චති සංඛාරප්පච්චයා විඤ්ඤාණං, tattha kataman sankhárappachchayá winnánan chakkhuwinnánan sotawinnánan ghánawinnánan jiwháwinnánan káyawinnánan manowinnánan idan vuchchati sankhárappachchayá winnánan. What is the Winnána the consciousness, the consequence of Sankhura, the consciousness of the eye, the consciousness of the ear, the consciousness of the nose, the conssiousness of the tongue, the consciousness of the body, the consciousness of the mind, this is the consciousness, the result of Sankhára.

(49.) See ධම්ම චක්කප්පවත්තන සුත්තං, Dhamma chakkappa wattana suttan.

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to avoid the necessity of acknowledging the existence of a creator. We may observe that the පවිච or පචයා does not signify that *by* which a thing is made or produced, but that which is the antecedent of the thing produced, and without which the thing would not be. Thus the beautiful organization of the body, with all its indications of a designing and powerful architect, is stated to be the consequent of its own consciousness: and the eye with its complicated mechanism is represented as being the consequent of the චක්ඛුවිඤ්ඤාණං chakkhúwinnyánan or the eye consciousness: and the same holds good with respect to the other bodily organs. Besides, in this passage the සංඛාරා sankárá are not existing things, but merely the qualities of actions previously performed, and Budha teaches, that the qualities of actions performed by a Being (whether man or animal) now non-existent, is the efficient cause of the production of the body and mind of a new Man, without the intervention of any active agent. This I believe is a correct statement of the doctrine of the පටිච්චසමුප්පාද pátiechasammuppádá so far as the production of the body and mind of man is concerned.

The doctrine of Nirwana is intimately connected with the preceding. The word නිර්වාන nirwana (from නි ni, a negative, and වාන wána desire) signifies a complete freedom from desire, and this necessarily leads to a complete cessation of existence. Thus at the close of Budha's first discourse at Benares, having stated that he has experienced this cessation of තණ්හා tanhá or desire, he observes, අයමන්තිමාජාති නත්ථිදානි පුනබ්භවො ayamantima játi natthi dáni punabbawo. "This is my last birth; henceforth I shall have no other state of existence" and at the close

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of his discourse called Brama Jála (50) he says, Bikhus, that which binds the Tatagato (i. e. Budha) to existence is cut off, but his body still remains, and while his body remains gods and men perceive him; but at the end of life, when the body is dissolved neither gods nor men will perceive him; that is, he will no longer exist. (51)

(50.) භික්ඛවෙ තථාගතස්ස කායො උච්ඡින්න භවනෙත්තිකො තිට්ඨති අස්සකායො යාව ඨස්සති තාවදෙව මනුස්සානං දක්ඛින්ති bhikkhawe tathágatassa káyo uchchinna bhawanettiko titthati assakáy yáwa thassati táwa dewa manussánan dakkhinti (see the Englis in the Lecture).

(51.) There was a controversy at Mátara some years ago on the subject of Nirwána; one party holding that it was the entire cessation of existence, while the opposite party held that some part of the Wiññána (consciousness) existed and enjoyed perfect happiness, although none but a Rahat could explain the nature of that existence nor its enjoyment. Mr. G.'s view is the correct one, according to Budhism there is nothing immortal. When Buddha died it is stated that Sakrayá uttered the following stanza, අනිච්චාවත සංඛාරා උප්පාදවය ධම්මිනො උප්පජ්ජිත්වා නිරුජ්ඣන්ති තෙසංවූපසමොසුඛොති, anichcháwatan sankhárá uppádawaya dhammino upajjitwá nirujjhanti tésanvupasamo sukhoti. "Truly the Sankhárás, the component parts of human nature, are impermanent; their nature is to come into existence and die. Being born they disappear; their වූපසමො wupasamo complete subjection is happiness. Then the Priest Anuraddha rehearsed this Gátá, අසල්ලිතෙන චිත්තෙන වෙදනං අජ්ඣවාසය පජ්ජොතස්සෙව නිබ්බාන විමොක්ඛොචෙතසොඅහුති Asallitena chittena wedananajjha wasayi pajjotassewa nibbánan wimokhochetasoahuti. With a firm mind he bore the pain, as a fire which extinguished itself the mind became free (from every thing existing) (Mahaparinibbana Suttan.)

As the පටිච්චසමුප්පාද Patichcha samuppáda gives the consequence of ignorance and so on, the complete cessation of ignorance necessarily results in a cessation of all the consequents, so that the being himself ceases to exist. It is said ජාතිනිරොධො ජරාමරණ සොක පරිදෙව දුක්ඛ දොමනස්සුපායාසා නිරොධො, játi nirodho jará marana Soka paridewa dukkha domanassupáyásá nirodho. from the cessation of birth is the cessation of decay, death, sorrow, crying, pain, disgust and passionate discontent. Thus this whole body of sorrow ceases to exist. (Sanyut Nikáya.)

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Nirwana is represented by the metaphor of a large fire which has burnt itself out, and by a lamp the oil and wick of which are completely consumed so that nothing remains. Nirwana is the entire cessation of existence. It differs from annihilation, as that supposes that an existent soul has been destroyed, whereas according to Budha there is no soul in existence which can be annihilated.

The morality of the Budhist system is pure, no vice being tolerated. The five precepts binding on every Budhist are 1. Not to destroy animal life,—2. To abstain from stealing. 3.—To abstain from lying,—4. To abstain from illicit intercourse with women, and 5.—To abstain from drinking intoxicating liquors. (52) In addition to these precepts, tale bearing, slander, harsh and injurious language, envy and anger are prohibited, and the opposite virtues are recommended. Almsgiving is specially recommended, and the most excellent of all gifts is stated to be that of religious instruction. (53) Budha, however, only legislated for his priests; with respect to others he was only a Teacher. (54) His commands respecting the morals of the Priesthood are contained in the Párájika and Pachitti sections of the Winiya Pitaka. A digest of these laws, called Prátimoksha is directed to be read in each Chapter of the Order on the

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(52.) පාණාතිපාතා pánátipátá taking away life, 2 අදින්නාදානා adinnádáuá theft (lit taking that which is not given) 3 මුසාවාද musáwádá lying 4 මිච්ඡාචාර michchháchárá, illicit sexual intercourse 5 සුරාමෙරයමජ්ජපමාදට්ඨානා surámeraya majjapamá datthána. The use of intoxicating liquor.

(53.) In the Subbasuttan in Majjhamanikáya Budha enumerates many a vice and many a virtue with their consequent reward.

(54.) Budha is called සත්ථා දෙවමනුස්සානං satthá dewamanussánan. Teacher of gods and men.

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new and full moon in each month, when an enquiry is to be made respecting the morals of each priest. The laws respecting ecclesiastical discipline are contained in the Maha Waggo and Chula Waggo of the Winiya Pitaka, but the subject is too large to be entered upon in this lecture. Great care has been taken to ensure the moral purity of the Priesthood, and to preserve peace and harmony between its members; with what success it is not easy to state. The distinctions of Caste are not admitted in the Priesthood. (55)

(55.) Budha says නජච්චා වසලොහොති නජච්චාහොති බ්‍රාහ්මණො කම්මනා වසලොහොති කම්මනාහොති බ්‍රාහ්මණො, na jachchá wasa lohoti najatchahoti brahmano kammanáwasalo hoti kammanáhoti brahmenó. By birth there is no chandála, by birth there is no Brahmano, by actions there is chandála, and by actions there is Brahmana.

When king Mádhura waited on the priest Mahákachchána and said, බ්‍රාහ්මණා භො කච්චාන එවමාහංසු බ්‍රාහ්මණාවසෙට්ඨො වණ්ණො හීනො අඤ්ඤො වණ්ණො බ්‍රාහ්මණාව සුක්කො වණ්ණො කණ්හො අඤ්ඤො වණ්ණො බ්‍රාහ්මණාව සුජ්ඣන්ති නො අබ්‍රාහ්මණා බ්‍රාහ්මණා බ්‍රහ්මුනො පුත්තා ඔරසො මුඛතො ජාතා බ්‍රහ්මජා බ්‍රහ්මනිම්මිතා බ්‍රහ්මදායාදාති, brahmana bho kachchána ewamáhansu bráhmanáwa settho wanno híno anyo wanno brahmanáwa sukko wanno kanho anyo wanno brahmanáwa sujjhanti no abbrahmaná brahmaná brahmuno puttá oraso mukhato játá brahmaja brahmanimmita brahmadáyádáti. "Venerable kachchána the brahmins say that (the Brahmins) alone are of high caste, other castes are low, the brahmins are of white caste, others are of black caste the Brahmins are pure, those who are not Brahmins are not so, the Brahmins are the only beloved sons of Brahma, they proceed from his mouth, begotten by Brahma, created by Brahma and are enheritors of Brahma." The Priest replied, ඉති භවං කච්චානො කිමාහාති ඝොසො යෙවඛො එසො මහාරාජ ලොකස්මිං, iti bhawan kachcháno kimaháti ghósóyewakho eso mahá rája lokasmin. "The Venerable kachchána said great king this declaration was only a sound in the world" and added, තං කිම්මඤ්ඤසි මහාරාජ ඛත්තියස්ස චෙපි ඉජ්ඣෙ... ස ධනෙනවා ධඤ්ඤෙනවා රජතෙනවා ජාතරූපෙනවා ඛත්තියො ...ස්සාස්ස පුබ්බුට්ඨායි පච්ඡා නිපාති කිං කාර පටිස්සාවි මනාපචාරි පියවා ...ති බ්‍රාහ්මණො පිස්සාස්ස වෙස්සො පිස්සාස්ස සුද්දො පිස්සාස්ස පුබ්බුට්ඨා

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The legends of Budhism are numerous, many are contained in the Pansya panas Jataka book, and in the Rasa Wahini. (56) The Singhalese translation of these latter tales being contained in Saddharma Alankára, I give a sketch of one of them exemplifying the pursuit of knowledge under difficulties.

HISTORY OF DARMA SONDA.

Long after the doctrines of Budhism had been forgotten and a comparatively short time previous to the appearance of another Budha, a desire to know what the doctrines of that religion were, sprang up in the minds of individuals. Among them was a King of Benares, named Dharma Sonda. After he was established in his kingdom, he became deeply impressed with the importance of religious knowledge. He

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ඕ පමහෙ⁣ජිනාති කිංකාර පටිස්සාවී මනාපචාරී පියවාදී, tan kimmannasi mahárája khattiyassa chépi ijjheiya dhanénewá dhannenawá rajái ténewá játarúpenawá khattiyo pissássa pubbutthảyi pachchâni part kinkára patissáwi manápachári piyawádiní bráhmano pissássa wesso pissássa suddo pissássa pubbutthảyi pachchánipáti kinkera patissáwi manápachári piyawádi. "What thinkest thou grth, king, that if one of the khastriye (warrior) tribe abounded in wealet, grain, silver and gold members of the khastriya tribe rise befog him and go to bed after him, await his commands, behave accordiar to his pleasure and use pleasant words, so do the Brahmins, vaysyas and the suddras, rise before him, go to bed after him await his commands, behave according to his pleasure and use pleasant words." (MADHURIYA SUTTAN MAJJHIMANIKAYA.)

(56.) The Pansiyapanasjátaké (literally) 550 births, is the Commentary on the Játaka gáthás. Rasawáhine forms no part of the sacred books of Budhism. It is however written in easy but very elegant Páli, and is generally the first book the Páli student is required to construe.

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thought much on the subject, and considered that a Prince without a knowledge of religiou, was like a man, ornamented with jewels, but destitute of garments requisite for the purposes of decency. He communicated his thoughts to his councillors, and enquired if any of them conld either instruct him or tell him where he could obtain information on this important subject. The noblemen of his Court acknowledged their inability to give their Sovereign the information he reqnired. The King then directed the public crier to make proclamation, that if any individual could explain any of the doctrines of Budha he should be munificently rewarded, upon communicating his knowledge to the King. He afterwards sent an elephant laden with the most costly treasures, round the city, promising to bestow the whole upon any person who could communicate to him any portion of the teaching of a former Budha. Not meeting with success he afterwards offered to become the personal slave of any one who could recite to him only one stanza spoken by a Budha.

His mind became exceedingly agitated with this unquenchable thirst for religious knowledge, and he determined to leave his kingdom in charge of his Chief Ministers while he sought in foreign lands the information he so much desired. During his travels he entered a thick forest, and regardless of the fierce animals who dwelt there, entertained a hope that he should succeed in his efforts even in that unpromising place.

When a peculiarly meritorious act is performed by any person, the Crystal Throne of India (or Sakraya, the King of the Gods residing on the summit of Maha Meru,) becomes hot, and by this his attention is directed to the

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circumstance. In consequence of the eminent merit of the proceedings of Darma Sonda, the throne of India became heated, and the God, perceiving the whole of the circumstances, determined to assist him. For this purpose he assumed the form of a fierce man-eating demon, and armed with a sharp sword and a massy club, and with blood dripping from his jaws, stood before the King. The Prince was unmoved by his fierce appearance, but hoping to obtain, even from him, the knowledge he so earnestly desired, courteously addressed him, saying, O thou who inhabitest this delightful forest, I have left my kingdom in search of religious knowledge. Are you acquainted with any of the teachings of Budha? The demon replied, I know one stanza. Will you communicate it to me, said the Prince. What reward will you give to your teacher, asked the demon. Were I in my kingdom, observed the Prince, I would reward you most liberally, but in this forest I have nothing but my person to present to you. That will be sufficient, said the demon, let me eat you. But, asked the Prince, how can you instruct me after you have have eaten me? And how can I teach while I am hungry, replied the demon. But I will propose a plan by which both of us may be gratified: and turning towards a rock perpendicular on one side and a yodun (about 14 miles) high, which he had miraculously formed, he said, Do you see this rock? Ascend to its summit, and I will stand here below. I will open my mouth wide, and you must leap from the rock into my mouth, and during your descent I will repeat a stanza spoken by a Budha. Agreed, exclaimed the Prince, and moralising as he went ascended the mountain. When he had gained the summit, he cried out, Demon, attend! teach

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me while I make my leap : and so saying, he sprang from the rock towards the extended jaws of the demon : but Indra assuming his own proper shape, received the King in his arms, conveyed him to the summit of Maha Meru, and after having treated him with the highest respect, placed him upon his throne, and repeated the following stanza :—

අනිච්චාවත සංඛාරා උප්පාද වය ධම්මිණො උප්පජ්ජිත්වා නිරුජ්ඣන්ති තෙසං වූපසමො සුඛො anichcha wata sankhárá uppáda waya dhammino uppajitwa nirujjanti tésan wupasamo sukho.

"The component parts of human nature certainly are mutable : they are things produced and destroyed. Being born they cease to be : Happiness consists in their complete subjection."

Many tales, equally improbable might be produced, but little of the doctrines of Budha can be derived from them.

It is hoped that the sketch of Budhism contained in this Lecture will be found correct, as it is drawn from the most approved Pali authorities.

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Description of two Birds new to the recorded Fauna of Ceylon.

By H. NEVILL, ESQ.

The announcement that two birds have been discovered new to the recorded Fauna of the Island, which I to-day have the pleasure of making to the Society, is accompanied by circumstances rendering it noteworthy.

Both species are from the country round Nuwara Eliya, and both are already known as denizens of the Nilgherry Hills of the continent.

The first, a solitary snipe, possesses no great interest, as the birds of that genus are known to have a wide range; but the second, a Flycatcher of feeble flight, is one of those instances of the repetition of a species in isolated localities, that for the present are unaccountable, and act as a bar to all but idle speculation; and, as it is only by patiently and carefully tracing each link, that we can hope ever to find the original chains that bound our Island to the Continent or other tracts now covered by the sea, each species held in common between two such widely separated highland districts, brings us a step nearer to the original bond of affinity or source of community.

The Snipe, *Scolopax nemoricola, Hodg.*, is found among low bushes at the edge of swampy Patina lands, and is scarce.

Its flight is similar to the first rise of the Woodcock, but it drops quickly, as that bird does at certain seasons; and hence it is very probable that the *Scolopax rusticola, L.*, entered as a native of Ceylon in Sir E. Tennent's list of

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birds, is no other than the present species. However, as *S. Rusticola, L.*, has been frequently obtained in India, it is much to be desired that sportsmen would forward skins for identification.

The Flycatcher, *Leucocerca fuscoventris, Frankl.*, affects the edges of jungle, living in pairs, though occasionally two or more such pairs associate, and perch on the topmost twigs of the brushwood, whence they flit after passing insects.

These, a Pericrocotas, and the Blue Creeper, *Dendrophila frontalis, Horsf.*, have a curious habit of accompanying each other in quest of food; probably the two former follow to catch the insects started from moss and lichen by the active Creepers, though possibly they merely unite to guard better against the swoop of the Hawk and Kestrel.

Whichever it may be, this peculiarity struck me most forcibly, when sitting hidden among the hills, I have gazed at the dark and lifeless shade around, and been almost startled by the noisy twittering of the three allies, exploring the recesses of the old Rhododendron trees above me before passing on to other haunts, leaving the forest as silent as before.

I append a very brief description of each species for information of any one who may take an interest in our Ornithology.

Scolopax Nemoricola, Hodg.

This species is very similar in general plumage to the common snipe, *Gallinago gallinula, L.*, but may be at once distinguished, by the whole of the plumage beneath being barred with dusky brown.

Mr. Hodgson remarks, "its general structure is that

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of a snipe, its' bill a woodcock's, and the legs and feet are larger than in Gallinago."

Length, 12½ inches, Extent 19—of wing, 5½—bill 2¾ tarsus, 1½—Weight, 6 oz.

Leucocercae fuscoventri's Frankl.

Plumage above, dusky black—head, cheeks, and chin, black. Beneath, white, somewhat tinged round the vent and under tail coverts. Breast, broadly banded with mingled black and white Tail dusky, lighter (save on the central feather) at the tips. Irides brown. Bill and legs, dark.

Length 6¾ inches—wing, 3—tail, 3½.

This species may be at once distinguished from *L. compressirostris, Blyth,* by its breast band, which resembles in colour the fur of the Chinchilla.

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Description of a New Genus and five new Species of Marine Univalves from the Southern Province, Ceylon.—By G. NEVILL, C. M. Z. S., and H. NEVILL, Hon. Sec. R. A. S. (C. B.), F. Z. S.

ROBINSONIA, N. G.

Typ : R. Ceylanica, G. & H. Nev.

Testâ naticoideâ, imperviâ ; anfrac : paucis, descendentibus rapideque grandescentibus ; spirâ elevatâ ; aperturâ latâ ; collumellâ simplici, subcrassatâ ; labro callo tenui adjuncto.

Robinsonia Ceylanica, n. s.

Testâ diffuse ventricosâ, non nitente ; spirâ acutiori ; anfract : 4, rapide tumentibus, longitudinaliter obscure striatis, convexis : juxta suturam, anfractûsque ultimi partem inferiorem, albescente ; collumellâ albidâ, aperturâ interne fuscente.

Long 7-16th unc. Lat. 3-8th unc.

Hab. Mátara, Ceylon.

Robinsonia pusilla, n. s.

Testâ ovatâ, spirâ acutâ ; anfract : 4. convexis, longitudinaliter subtilissime striatis ; albidâ, castaneo varie fasciatâ ; aperturâ pyriformi, fasciis interne perspicuis.

Long. ¼ unc. Lat. 3-16th unc.

Hab. Balapitiya, Ceylon.

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Pleurotoma (Mangelia) Boakei, n. s.

Testâ fusiformi-oblongâ, utrinque attenuatâ, subopacè nitente, costis propinquis lævibus longitudinaliter costatâ, interstitiis striis subtilissimis decussatâ; fulvo-albescenti, anfractûs ultimi parte inferiori, (intus conspicue) castaneâ, superiori castaneo bifasciatâ; anfract: 7. convexis, ad suturam abrupte convexim incurvatis, sinû indistincto, labro externe incrassato, albido, intus minute crenulato.

Long. ½ unc. Lat. 3-16th unc.

Hab. Balapitiya, Ceylon.

Pleurotoma curculio, n. s.

Testâ pyramidali, longitudinaliter nodoso-plicatâ, transversim forte costatâ, albidâ, juxta suturam basemque castaneo ligatâ, aperturâ crenulatâ, castaneâ, labro externe incrassato, anfractibus 5. paulim convexis, sinû indistincto.

Long. ¼ unc. Lat. 1-10th unc.

Hab. Balapitiya, Ceylon.

Pleurotoma lemniscata, n. s.

Testâ ovatâ, spirâ brevi; anfractibus 8. longitudinaliter nodoso-plicatis; solidâ, fulvâ juxta suturam basemque cinereo ligatâ, fasciisque 2. castaneis in anfractû ultimâ ornatâ, apertura fortim crenulatâ, labro externe incrassato, sinû rotundato, fasciis interne conspicuis.

Long. ⅜ unc. Lat. ⅛ unc.

Hab. Balapitiya, Ceylon.

May 7, 1869.

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A brief notice of ROBERT KNOX *and his companions in captivity in Kandy for the space of twenty years, discovered among the Dutch Records preserved in the Colonial Secretary's Office, Colombo, and translated into English, by* J. R. BLAKE.

The Dutch Records preserved in the Colonial Secretary's Office consist of a great number of volumes and embrace a vast variety of subjects. The curious investigator will have his labours amply rewarded by the rich store of materials which those records will furnish on almost every given subject; historical and political; educational and ecclesiastical; foreign and domestic; despatches to Holland and Batavia; official letters civil and military; reports concerning tanks and cultivation, pearls and cinnamon; instructions to Disságvas; terms of contract with natives; treaties with foreign powers; sailing directions for Indiamen, and orders of battle for ships of war, &c. &c. Intermingled with these and other important matters, one will not only meet with a very orthodox Protestant catechism for young people, but what also may have been regarded by the sedate Dutch matrons of the period as equally orthodox and important, a recipe for the making of beer!—not indeed the veritable beer of Europe—the offspring of malt and hops—but some colonial invention, and designated either *Klein bier* or *Zet bier*. The brave soldiers of the garrison of Colombo were found to be poisoned by abominable mixtures sold in the market under the respectable

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name of beer; the supply ships from Holland used to arrive only once in a twelve-month; and the soldiers, like all brave warriors of ancient and modern times, would have their beer. It is no wonder then, that in going over the multifarious records of the Dutch period, that I happened to light on a notice of ROBERT KNOX and his companions in the sad state of their captivity.

The first notice that I happened to discover is to be found in the 2nd volume of the Dutch records, in a Minute of Council, dated Saturday, 18th September, 1660. In this document mention is made, not indeed of the arrival of the frigate *Ann* (which was commanded, as is well known, by Captain Knox, senior) at the Bay of Cottiar, but of its sudden departure, "sailing away from Cottiar, and leaving her Captain and some of the crew in captivity among the Kandians." The Government is also informed by the authorities at Trincomalee, that the crew of the English vessel had come on shore at Cottiar, cleared the jungle, and cut palisades with great labour and trouble, with the view of erecting a fortification; and that a raging fever had made great havoc amongst them, sweeping away nine of them, and leaving twenty-five in a miserable condition. The Council express their astonishment on hearing these things, and appear to be at a loss whom to blame the most, whether the Kandian monarch, whom they suspect of bad faith, or their good friends and allies the English; and finally resolve to adopt effectual measures for securing the island against foreign invasion, and guarding against the treachery of *Rajah Singha.* The next notice occurs in the 7th volume, where we find a Minute of Council, dated Monday the 21st, and [Thursday] the 24th October, 1669, which an-

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swers to the 10th year of Knox's captivity. This Minute is as follows:

"By the Englishmen who, some years ago, came on an embassy to Cottiar, and were carried captive by *Rajah Singha*, and have to the present time been forcibly detained, an ola, inscribed in English, and secretly despatched in the hands of a Malabar named *Perga*, for the purpose of being conveyed to Madras, having been handed by the said bearer to His Excellency the Governor, it is translated and reads as follows:

"HONORED SIR EDWARD,

"In the year 1664, we received a packet marked 61, and particularly addressed to us, which is all that we have received, although Mr. Vassal* has received some, but concealed the fact from us, and money too, which we have not once received, though our neediness is so great. Our comrades are all still alive and in health. Only Arthur Emery, the Captain, and John Gregory are dead. There are twenty-three of us alive at present, who would be glad to regain their liberty. As for news, we dare not write any, fearing that our note may be intercepted or miscarried; and we refer you to the bearer, Perga, who can inform you of all that has passed better than we can write. He has hazarded his life in carrying this. We intreat you to

* This man, Mr. William Vassal, was one of the crew of the ship "Persia," wrecked upon the Maldives in the year 1658. They made their way in boats to Ceylon, but upon landing to recruit and buy provisions, were set upon and captured by the natives. Knox gives particulars about him and his companions in ch. 4, part IV, of his account of his captivity.

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reward him liberally. The Dutch are not so careless as to let him pass unperceived. If you can by any means send some assistance, as the bearer Perga can direct you, to us poor afflicted captives, we shall not cease to implore for you long life, health, and prosperity, while we remain your Honor's servants.

(Signed) JOHN LOVELAND,
ROBERT KNOX."

The writing in the margin, is as follows: "Zealand, 21st August, 1669." The direction was, "Into whatever good Christian hands this note shall come, we pray, for God's sake, to aid in forwarding it."

This translation having been read, the Minute proceeds to state:—

"With reference to the forementioned ola, it being considered that we and the English nation are not only neighbours, good friends and allies, but especially also of the same religion, and are consequently so much the more obliged in conscience, among other things to afford them help in their necessity, so far as the circumstances of time and place permit, in a more especial manner at present, when the aforesaid bearer is persuaded by His Excellency to go up again, in order to carry to them some relief and return with further intelligence, it is, for these and other weighty reasons, (and also that we may hereafter send through the same some support to our own poor countrymen,) found good and understood, to send back the said ola-bearer, with a sum of 50 gold pagodas for the maintenance of our aforesaid good friends and allies, and as much of clothing

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as he may dare, and can conveniently, carry on his shoulder as a chitty, and also a note written in English as well as in Dutch, enclosed in a quill, and containing as follows :—

"To all our good friends and dear allies, the honorable officers, and captives of inferior rank of the English nation.

"Being informed of your great need and wretchedness, we cannot refrain from performing the Christian duty of assisting you with such articles of clothing as the bearer will deliver to you, together with 50 pagodas ready money. We have sent to Madras the ola addressed to Sir Edward, as well as a copy of this. Send back the bearer as soon as possible, that we may see whether through his fidelity, we could, to some extent, assist such of our own countrymen as are suffering great want [like yourselves]. Hold communication with us through him, for we will always help you by the bearer, so long as he shall be preserved by God, and be successful. We remain, your good friend,

RYKLOFF VAN GOENS."

"Colombo, 22nd October, 1669."

After this the Minute proceeds in the following strain.

"And since we find ourselves obliged to forward the ola to Madras as early as possible, to the end that the friends of these men there may become acquainted with the condition of their poor countrymen, it is resolved to send the forementioned ola, by the first opportunity, to Mr. Paviloen, Governor in Coromandel, who shall thence forward it to Madras, together with a despatch to the English authorities there, conceived in the following terms :—

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"To His Excellency the Governor presiding at Madras on behalf of the Honorable Company of the illustrious English nation.

"Sir,

"Three days ago, a black man, calling himself Perga, appeared before me in Colombo, and placed in my hands the accompaning note written on the leaf of a sugar tree,* and from it Your Excellency will learn the wretched state of your people, and their great necessity, which permits not of being any longer neglected. We have assisted them with some clothes, and 50 pagodas ready money, which the abovementioned Perga has undertaken to convey to them without fail, and return, on a promise of a reward of 20 pagodas; and we hope we shall always be able by means of him, to help both your people and ours. I have enquired of the black, Perga, after the condition of both, and understood him to say that 23 Englishmen are still alive, namely,

4	Captain Jon Loubling* " Robert Knox " John Berry " Willim Dei†	These four are in a village beyond Kandy named Legondery.

5 Persons under the command of Mr. Markes, who were stranded at Calpentyn, are living in the town of Kandy.

4 Persons in Zalimoer, a division of the town of Kandy.

4 Persons in Oere Noere, another division of Kandy.

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* The *Caryota Urens*, or Jaggery tree, or *Borassus flabelliformis*, the Palmyra or Fan palm.

* Perhaps *John Loveland*.

† *William Day*.

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3 in the King's court.

3 in Bulatgamme, a third division of Kandy.

23 in all, both of officers and common people. Of our people there are living 18 or 20 persons out of 64, the rest having been put to death, after being distributed, like your own people, in the King's Court and in other places round about Kandy. One of your people was lately put to death for having broken a porcelain dish in the palace. We hope that God will at length be moved with compassion, and make provision for the release of these wretched men. We shall all take great pains to attain this end, seeing that we are now, (praise God) arrived so far by our outposts that we can reach both your people and ours in two days. But the whole of the way lies through dense jungles, and over wild mountains, which we may pass more by wariness, consideration, and secrecy, than by violence. Let me assure you that we will not be remiss, but attempt every thing in our power to bring out both your people and ours, without distinction, from their captivity. May God Almighty, whom we ought to pray to and call upon, bless this resolution! A copy of the letter which we have written to your people in reply to their ola note in our tongue, with its translation into English, accompanies this. God preserve your Excellency. I remain, Sir,

"Your Excellency's good Friend and obedient Servant,
(Signed) RYKLOFF VAN GOENS."

"Colombo, 23rd October, 1669. New style." ‡

‡ It was necessary for the Dutch Governor to subjoin new style, as the English were using the old style, and did not adopt the new till the year 1752. According to the old system, the date would have been 13th October.

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This interesting document stops short here. That there was no sequel may be conjectured from this consideration; that, from the state of those troublous times, nothing further could have been effected.

The recipe for making *Klein Bier* (literally, small beer) alluded to above is as follows:

For making 25 gallons.

.........lbs of sugar.

6 Measures of roasted paddy.

8 handfuls of the leaves called by the Siŋhalese *Manoecocke.**

4 handfuls of Marygosy †

3 handfuls of lemon leaves, or of orange or lemon peel.

These ingredients are to be boiled down together to a fourth part, then strained through a cloth into a vessel of 25 gallons capacity, which, being further filled with cold water, lees of [beer] or toddy, to produce fermentation, is to be left fermenting two days on its lees, and then poured out into another vessel, and, after the lapse of two days and pouring it out into a third vessel, it may be kept for some time, if covered over with earth or sods."

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* Leaves of the Margosa tree. (*Melia Azidarachta Indica*) Siŋhalese *Kohomba.*

† Called at the present day *Pengiri-mána*, i. e. lemon grass.

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A Summary of the Contents of the First Book in the Buddhist Canon called the Párájika Book.—By the Rev. S. COLES.

THE subjects of the following paper are extracted from a portion of the Canonical Books of Buddhism, which, as far as we know, has not generally been unfolded to Oriental scholars and philologists. It is well known to all whose investigations have been carried on in this direction, that the Canonical Books of the Buddhist system have a three fold-division, and are designated the Tun Pitakas, or The three Caskets. The first of these is called the Winiya Pitaka, from the root "*Ni*" "to guide," with its intensive prefix "*Wi*," and signifies, *propriety, good conduct,* or *discipline;* and it is in this latter sense especially that this word is used as a distinguishing epithet to the first five books of the Buddhist Scriptures, which entirely belong to the Priesthood, and contain injunctions and regulations relative to their moral and official course of actions. And inasmuch as the contents of these books afford us information on Buddhism as it practically existed in the time of its founder, we are bound to examine them carefully and impartially, to see whether the theories advanced in the Sutta Pitaka, the portion delivered to the laity, and which contains the doctrines of Buddha, are there maintained. It is well known that as to its doctrines, Buddhism is a system of Atheism, since, according to its tenets, there is no Creator nor Preserver of the Universe; no one to reward the virtuous or punish the ill-doer; but that every animal is ever serving under one master—"Kamma," *the fruit of actions;* and that every state which he arrives at is determined by his previous deeds. Buddha never rewards nor punishes. He was only the Teacher, and declared that

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obedience to his commands would, *ipso facto,* bring a reward superior to that of all other religions.

With regard to these moral precepts it must also be borne in mind, that they are not exclusively Gotamo Buddha's; in fact it may be doubted whether he even laid claim to originating any one of them. He himself declared that his Dhamma (doctrine) was like that of the former Buddha's; which evidently means that he learnt it from other religious teachers of his time, especially the Brahmans; and a very superficial glance at the Vedas and other books of the early Brahmans will convince any one that Gotamo, in addition to his inward monitor, that judge of right and wrong, had ample materials around him, to mould up into a religion, so far resembling Brahmanism as not to make it unnecessarily distasteful to the populace, and at the same time so different, that he might hope to break the yoke of the Brahman priests, which was galling to the people, but more especially to the kings. It would be interesting to note how far the parallelism extends in the case of North Indian kings favouring Buddhism in order to rid themselves from the pretension of the Brahmans, and that of the monarchs of Western Europe countenancing the Reformation in the fifteenth and sixteenth centuries, so that they might deliver themselves from the yoke of Rome; but we must haste on to the consideration of the matter now before us, and remind our readers that as regards his Dhamma,—the doctrines revealed in the Sutta Pitaka,—Buddha claimed no authority except that of a kind of temporary omniscience, possessed by him only at such times as he wished, by means of which he declared the four paths of virtue, with their fruition, and the *summum bonum,* Niwan.

But when we descend to the Winiya Pitaka, Buddha appears to us in a new light. He is there the Primate and

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Chief Shepherd of the Buddhist Church—the master of his servants the Bhikkhus (priests) and the Father of his clerical family. He claims here the power not only to legislate but also to execute, and was the judge to give sentence when any one of his laws had been violated. The remarkable feature in these laws however is, Gotamo never legislated for the Bhikkhus until some one of them had committed an act in direct opposition to the general tenour of the religion.

The name of the first book in this division is the Párájiká Book, from the root "ji" *to conquer;* with two prefixes, "para" and "a," the former meaning *other, foreign, &c.,* and the other a particle of negation. Consequently, the meaning of the whole is *overcome* or *defeated.* There are four Párájikás or *defeats* mentioned in the book called Methuna Dhamma Párájiká, Adinna Dána Párájiká, Manussa Wiggaha Párájika, and Uttari Manussa Dhamma Párájiká, and the meaning of each of the several terms is:—The cohabiting Párájiká; the taking of things not given Párájiká; the man-tormenting Párájiká; and the assumption of superhuman powers Párájiká; or, more briefly, cohabitation, theft, murder, and the unwarranted assumption of superhuman powers and faculties.

The nature of a Párájika fault is thus defined by Buddha; සෙය්‍යථාපිනාම සීසච්ඡින්නො අභබ්බො තෙන සරීරං බන්ධනෙන ජීවිතුං එවමෙව භික්ඛු මෙථුනං ධම්මං පතිසෙවිත්වා අස්සමනොහොති අසක්‍ය පුත්තියො තෙන වුච්චති පාරාජිකා හොති. Seyyathápi náma sisachchinno abhabbo tena sariraŋ bandhanena jiwituŋ Ewamewa Bhikkhu methunaŋ Dhammaŋ patisewitwá assamano hoti asakya puttiyo tena wuchchati párájika hoti.

"As one who has been decapitated is unable to live by tying the head to that body, so a Bhikkhu who has been guilty of the Methuna Dhamma fault becomes excommunicate

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and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

Again; සෙය්‍යථාපිනාම පඬුපලාසො බන්ධනා පමුත්තො අභබ්බො හරිතත්තාය එවමෙව භික්ඛු පාදංවාපාදාරහං අති රෙක පාදංවා අදින්නං ථෙය්‍ය සංඛාතං අදියිත්වා අස්සමණො හොති අසක්‍ය පුත්තියො තෙනවුච්චති පාරජිකාහොති. Seyyathápi nama paṇḍupaláso bandhana pamutto abhabbo harítattaya. Ewamewa Bhikkhu Padaŋwa Padarahaŋ atireka Pádaŋwá adinnaŋ theyya sankhátan ádiyitwá assamano hoti asakya puttiyo. Tena wuchchati Párájika hoti.

"As in any way when a yellow leaf has fallen from its stem it cannot be again made green, so any Bhikkhu with a dishonest purpose having taken a thing not given, to the value of a Páda, its equivalent, or more than a Páda, becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

Again; සෙය්‍යථාපි පුථුසිලා වෙධාභින්නා අප්පටිසන්ධිකා හොති එවමෙව භික්ඛු සංචිච්ච මනුස්ස විග්ගහං ජිවිතාවො රොපෙත්වා අස්සමණොහොති අසක්‍යපුත්තියො තෙනවුච්චති පාරජිකා හොති. Seyyathápi puthusíla wedhá bhinná appatisandhiká hoti. Ewamewa Bhikkhu sanchichchha manussa wiggahaŋ jiwitá woropetwa assamano hoti asakya puttiyo. Tena wuchchati Parajika hoti.

"As in any way a perforated and broken rock cannot be re-united, so any Bhikkhu with the purpose of tormenting man having taken away life, becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

4thly; සෙය්‍යථාපිනාම තාලමත්ථකච්ඡින්නො අභබ්බො පුනවිරුළ්හියා එවමෙව භික්ඛුපාපිච්ඡො ඉච්ඡාපකතො අසන්තං අභූතං උත්තරිමනුස්සධම්මං උල්ලපිත්වා අස්සමණො හොති අසක්‍ය පුත්තියො තෙන වුච්චති පාරජිකාහොති.

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Seyyathápináma thálamatthakáchchinno abhabbo puna wirulhiyá. Ewamewa Bhikkhu pápichchho ichchápakato asantaŋ abhutaŋ uttari manussa Dhammaŋ ullapitwa assamano hoti asakyaputtiyo. Tena wuchchati Párájika hoti.

"As in any way when the head of the Palmyra has been cut off it cannot be raised to the same place, *i. e.*, re-united, so a Bhikkhu with a sinful aud premeditated desire having declared that he possesses the Uttari Manussa Dhamma (Superhuman powers) which does neither belong to him nor exists (as far as he is conerned), becomes excommunicate and a non Sakya son. On this account he is said to become guilty of a Párájika fault."

From the above extracts it is evident that a Párájiká is an irremediable breach of discipline, and its meaning is that any Bhikkhu who has thus become guilty can never in this life become an Upasampadá (superior) priest. Beside the Párájikás there are lesser faults, the nature of which is determined by various causes, as will subsequently appear. These are Sanghádisesa, Thullachchaya, and the Dukkata faults, and can all be easily remedied, the two latter especially, as after a fault of this kind has been committed, the culprit has only to confess to his Upajjhá (ordaining priest) without much delay, and is then exempted from all evil consequences; but the Sanghádisesa being more serious (about half of a Párájiká) a course of penance has to be submitted to, and confession without delay made to 25 superior Bhikkhus. The nature and extent of these penances are not defined in the first book of the Winiya Pitakas, but in others, to which reference will be made when those books are brought under consideration. Suffice it to say, that they can possibly have no deterring effect on crime, but rather form loopholes through which most enormous and disgusting misdeeds may be committed, and yet the perpetra-

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tor may remain not only as a Buddhist, but a Bhikkhu; and what is more remarkable is, that crimes the most abominable were judged to be less heinous than others for which some possible excuse might have been pleaded on account of natural desires and the force of temptation.

But we must leave it to all intelligent readers to draw their own conclusions from premises which we will advance, by giving a succinct and faithful account of the contents of the Párájiká book.

This book opens with an account of Gotamo Buddha's disputation with Weranja Brahman, who accused the former of being an uncivil, destitute, unpractical, scoffing, domineering ascetic, and barren person. Buddha accepted all these epithets, but dexterously changed their signification so as to declare by them the nature of his religion, and explained how he arrived at the Buddhahood. The Brahman became a convert, and requested Bhagawá, the blessed one, (the title of Buddha used almost exclusively in this portion of the Buddhist Scriptures) to come to his neighbourhood and pass the Was (rainy) season there. Bhagawá assented and Weranja Brahman departed.

An account is then given of the manner in which the Great Moggallano, one of the especial favourite Bhikkhus, desired to overturn the surface of the earth, that he might provide the Bhikkhus with the edible crust of honey to be found beneath. Bhagawá objected to this, saying, "It will disturb the animal creation if such be done."

Another favourite Bhikkhu, Sariputto, asked Bhagawá, why it was that the Brahma chariya, (state of celibacy,) enforced by some previous Buddhas, lasted for only a short time; and why that of others was of long duration. Bhagawá answered, that the first mentioned Buddhas were easily discouraged, and enunciated their Brahma chariya before the proper time; and

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this caused a speedy declension; the others were however more wary and successful.

At the conclusion of the Was season, Bhagawá informed Weranja of his intention to depart, and went to various cities and provinces. It is difficult to surmise as to what could have been the purpose of inserting the above mentioned matters in the commencement of the book, as they appear to have no connection with the name nor general subjects therein contained. I have thought it possible, that Bhagawá, if the order of the subjects may be ascribed to him, from the brief mention of former Buddhas having promulgated, some at the proper time and some prematurely, their laws and discipline, wished to intimate that his system could not be declared till the fit opportunity had arrived.

We next come to the subject matter of the book, the four Párájikás; and first in order is the Methuna Dhamma Párájiká. This commences with an interesting story of Sudinna, the only son of a wealthy Chetty who became a Bhikkhu, relinquishing his possessions, and forsaking his wife before she had any child. Shortly after he was very much persuaded by his relatives to come and dwell with them again as a layman; but being invincible on this matter, they requested that he would only cohabit with his former wife, so as to preserve the family name and possessions from extinction. After much persuasion, he thus far consented, and in due time a child was born; but the whole course of nature was disturbed at the deed, and the gods of the upper and lower worlds were greatly moved. Sudinna was called into the presence of Bhagawá, and severely reprimanded, but he endeavoured to excuse himself because the injunction prohibiting cohabitation with women had not yet been delivered. Bhagawá then reminded him that there was the Dhamma in existence condemning evil desire, hatred, and

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ignorance, the three-fold sources of all evil; and issued his First Párájiká injunction, declaring that if any Bhikkhu should cohabit with a woman, he became guilty of a Párájiká and excommunicate. It must be remembered that Sudinna was exempt from this, as his fault was committed before the injunction was given. The Bhikkhus however were not slow in discovering a way of evading this enactment, and one of them in Wesali, (probably Oude,) cohabited with a female monkey, and afterwards excused himself by saying that the previous injunction was given with regard to women and not beasts. Bhagawá *then* declared that he henceforth prohibited cohabitation with beasts.

One would be inclined to think that the matter would have been finally settled here; but no, Bhikkhus disrobed themselves for the nonce, and as laymen satisfied their brutish appetites. Men with men, men with demons, with neuters, with Hermaphrodites are reported to have done those things which it is a shame even to speak of. Every possible plan was frequently employed to evade the enactment, and yet satisfy the more than brutish desires; and when their ingenuity was exhausted with regard to the living, the Bhikkhus turned to the dead, in order apparently to prove to their master that howsoever his enactments might abound, their sins could still keep ahead, and they could discover loopholes of escape. If the corpse was free from decay the fault was a Párájiká, but if not it was only a Thullachchaya or Dukkata. Several instances of the latter are enumerated as having been committed with skeletons, skulls, &c.,* but these were declared to be only minor faults and easily

* Tena khopana samayena aññataro Bhikkhu siwathikaŋ gantwá ye bhuyyena khayitaŋ sariraŋ passitwa tasmiŋ Methunaŋ Dhammaŋ patisewi. Tassa kukkuchchaŋ ahosi. Anapatti Bhikkhu Párájikassa. A'patti thullachchayassati.

Tenakhopana samayena aññataro Bhikkhu siwatikaŋ gantwá chhinna sisaŋ passitwá wattakate mukhe achchupatta aŋgajataŋ pawes

atoned for. Very many instances are given of the Bhikkhus submitting to a little gentle violence, and afterwards declaring to Bhagawá that there was no volition on their part. He declared that then there was no culpability.

The account of the four Párájikás does not occupy more than half of the book of that name, the remainder being devoted chiefly to details, with the greatest minutiæ, of sins of self-defilement, onanism, and its kindred abominations; because in the eyes of the Great Teacher, the pure and sanctified Bhagawá, they were less heinous than cohabiting with one's former wife, or stealing an article to the value of a páda.

There are many reasons for believing that this book contains, on the whole, a true account of events which actually did take place. There are very few instances of oriental exaggeration, as found in the Commentaries, to be met with here. Bhagawá has generally only 500 Bhikkhus with him, who live and act in a manner which we know exists in India. The locality in which the various deeds were done is very limited, and the crimes mentioned are in many cases those which are peculiar to such semi-civilized countries.

The Second Párájiká, called Adinna dána Párájiká relates to stealing; and here too the enactment was preceded by a crime which compelled Bhagawá to declare that henceforth such deeds should be denominated Párájiká faults. The crime mentioned was as follows:—A Bhikkhu, the Venerable Dhaniyo, was much troubled by grass women and collectors of firewood,

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Tassa kukkuchchaŋ ahosi. Anápatti Bhikkhu Párájikassa. A'patti Dukkhaṭassáti.

Tenakhopana samayena aññataro Bhikkhu aññatarassa ittiyá paṭibaddha chitto hoti. Sá kálakatá. Susáne chhaḍḍitá aṭṭhikáni wippakittá honti. Athakkho so Bhikkhu siwatikaŋ gantwá aṭṭikáni saŋkaḍḍitwá nimittena aŋgajataŋ paṭipájesi. Tassa kukkuchchaŋ ahosi. Anápatti Bhikkhu Párájikassa. A'pátti Duhkhaṭassati.

who several times destroyed his hut and made off with the materials, while he was absent begging. To prevent the recurrence of this, he resolved to make use of his knowledge as a potter, he being of that caste, and formerly very expert in his profession, and erect a house, like the tub of Diogenes, similar to a water vessel, of only one piece, from clay burnt hard. His efforts were crowned with complete success, the house was completed, was of a brick red colour, and sounded like a bell when struck; but the poor man had scarcely finished his work and gone off to collect alms, when Bhagawá saw the strange structure and enquired whose it was. Being informed that it was built by the Venerable Dhaniyo, one of his Bhikkhus, he exclaimed "Go, O Bhikkhus! and smash it."

Shortly after the owner returned, and his chagrin may be more easily imagined than described. Bhagawá severely censured him, because by such actions damage would be done to insects, worms, &c. Dhaniyo then had recourse to an old friend, a conservator of the royal forests, and requested him to supply him with timber suitable for a wooden house. The keeper declared his inability to give without permission from the king. Dhaniyo said, "I have permission," and took some timber which was near a certain city. The timber was missed, and the conservator called to account for it. On his way to trial he was met by the Venerable Dhaniyo, who promised to haste to the king, and explain the matter; otherwise the conservator might lose his life. He accordingly went and reminded the sovereign of Mágadha Seniyo Bimbi Saro, that when he was crowned, he promised to all ecclesiastics "firewood, grass and water." The king acknowledged this, but replied that by the promise of firewood, timber was not included, and severely reprimanded the Bhikkhu for his dishonesty. People in general took up the matter, and the whole company of Bhikkhus was charged with

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pilfering and theft. Bhagawá speedily collected his Bhikkhus, censured Dhaniyo, and declared, that if any Bhikkhu with a dishonest purpose shall take a thing not given, he shall become guilty of a Páràjiká and excommunicate. Several hundreds of instances are then given of the Bhikkhus evading or endeavouring to evade Bhagawá's enactments, by taking goods from places which he had not then specified, or of such a value as not to come within the definition of the Páràjiká fault. Thus when Bhagawá had prohibited taking things in the jungle, the Bhikkhus took from the villages, and when that had been prohibited, they said the command applied only to things on the ground, and took those which were on a table or any other article of furniture; things suspended in the air, in the water, &c. The Páda is mentioned as the value necessary to make the fault a Páràjiká. This was a coin of gold or silver equal to five másas, the latter weighing about 4¼ grains each.

There are three degrees of guilt mentioned as connected with stealing any article:—(1) Approaching, examining and feeling with a dishonest purpose the property of another is a Dukkaṭa fault; one only requiring confession to a superior Bhikkhu.

(2.) Shaking the article is a Thullachchaya fault, only a little greater, and atoned for by confession.

(3.) Removing it from its place is a Páràjiká.

We now proceed to give a brief summary of the Third Páràjiká, called Manussa Wiggaha Páràjiká, which relates to murder. This too opens with the story of Migalandaka Bhikkhu, who, for the purpose of appropriating to himself the bowl and robes of the Bhikkhus, went about sword in hand and promised any one who wished speedy deliverance from this evil world and admission into a better, to fulfil their desire by the weapon he carried about with him. It seems that

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many believed his word, for he succeeded in disposing of the lives of 60 Bhikkhus before Bhagawá returned from a season of meditation in the wilderness. On his arrival, Buddha in a long discourse descanted on the moral benefits to be derived from slow and systematic breathing, and at its close severely reprimanded Migalandaka for his wholesale murders, and declared, that if any Bhikkhu wittingly take away the life of a man, or take a weapon in his hand for that purpose, he becomes guilty of a Páràjiká. Afterwards some Bhikkhus who had become attached to the wife of a sick devotee, assured him that death was far preferable to life, as by its means he would enter on a state far superior to any he could possibly anticipate here. He listened to their advice, refused food and medicine, and died. His widow however spread an ill-report of the Bhikkhus, and Bhagawá declared, that if any Bhikkhu henceforth persuade a man to die, he shall be guilty of a Páràjiká fault and excommunicate.

A vast number of instances are then given of Bhikkhus taking away life, yet so as to evade previous prohibitions, and in many cases they were successful. Thus, a Bhikkhu ordered a Bhikkhu, saying, take away the life of such an one. "This is a Dukkaṭa fault. He, mistaking his victim, murders another man. The originator is not guilty, but to the perpetrator there is a Páràjiká.

Again, A commands B to tell C to tell D to tell E to take away the life of F. This is a Dukkaṭa fault. E consents; this is a Dukkaṭa. E kills F; the originator is not guilty; but to D and E there is a Páràjiká.

These two instances, extracted from a large number, are quite sufficient to enable us to estimate the standard of morals which Bhagawá established for the Bhikkhus, and which they very frequently sought to evade.

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The fourth Páràjiká, is called Uttari Manussa Dhamma Páràjiká, or the false assumption of the powers of Rahatship.

Here too we have a story of Bhikkhus finding it difficult to obtain a sufficiency by alms-asking, except they could lay claim to supernatural powers; and so they agreed that they should say of each other that such an one was arrived at the 1st *Jhána*,* another at the 2nd, another at the 3rd, and another at the 4th. Such an one was come to Sota, another to Sakadájáma, another to Anágâmi, and another was a Rahat; the several states approaching Niwan. This plan perfectly succeeded, and the people brought many offerings; but Bhagawá when he had called them and made inquiries, declared, that if any Bhikkhu for the sake of gain shall henceforth thus act, he will become guilty of a Páràjiká. It is unnecessary to adduce instances of the ingenuity of the Bhikkhus endeavouring to transgress this command; they are quite equal in number to those enumerated in relation to the first three Pârâjikás.

I proceed to give a translation of a portion of the Páràjiká book. I have in this translation given as literal a rendering as possible, not because it is the best form, but because it gives the mode of thought and expression found in the Páli language. This will be appreciated by the philologist, as it will enable him to make comparisons between this and other languages, and the tyro in Páli will be much assisted in understanding the composition of sentences in this language.

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* A state of superior knowledge, of which states there are four. See *ante*, p. 94, *et seq.*

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Translation of the Párájiká Book.

WORSHIP to him (who is) the Blessed, the Sanctified, the True, the Omniscient Buddha.

At that time Buddha the Blessed one dwelt in Weranja, at Naleru, near the root of the Margosa tree, with about 500 of the assembly of the Excellent Bhikkhus (1). Weranja Brahman heard that the Religionist, the truly blessed Gotamo, the son of Sakya (2), of the Sakya family, having become a religious ascetic, lives at Naleru in Weranja, at the root of the Margosa tree, with about 500 of the assembly of the Excellent Bhikkhus. There is such a good and high report (concerning) Gotamo, the Blessed. And so this Blessed one (is a) Saint, a True one, and Omniscient, Proficient in Wisdom, and arrived at a virtuous disposition. He who knows the world, who is the subduing charioteer of men, the Teacher of gods and men is Buddha, the Blessed one. He having obtained his own great wisdom, declares this world, the Divine, the Mára (3), the Brahman, the Samana Brahman, the Sentient, the Regal and Human (worlds). He preaches Dhamma (4), and declares the Brahmachariya (5), which is perfect as regards time and quality, meaning and grammar.

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(1). Bhikkhu—A person who lives on fragments; a Buddhist Priest.

(2.) Sakya—The reigning race at that time in India; Buddha was of this race.

(3.) Mára—The Personification of death. The great opponent of Buddha.

(4.) Dhamma—Doctrine, also order, thought, &c.

(5.) Brahmachariya—Celibacy, chastity, continence.

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Very well! Such a form has the appearance of Rahatship. Then Weranja Brahmin, Was Bagawá in any place (1) came to that place; and having arrived and accosted (him) concluded with Bhagawá, a complimentary conversation, sat down on one side. Weranja Brahman, who was seated on one side, said this to Bhagawá:—It has been heard by me, O virtuous Gotamo, that the Samana Gotamo neither salutes reverently nor stands up (before), nor invites to a seat, decayed, reverend, aged, ancient Brahmans. So it is, O virtuous Gotamo, that the virtuous Gotamo neither salutes reverently nor stands up (before) nor invites to a seat Brahmans who are decayed, reverend, ancient, arrived at old age. This is not proper, O virtuous Gotamo that it should be so.

I do not perceive, O Brahman, either in the Divine Mára Brahman, Samana Brahman, Sentient, Regal or Human worlds, beings who may either be worshipped, or stood up before, or invited to a seat by me. O Brahman, if Tathágato (2) were either to worship, or stand up before, or offer a seat to any one, his head would fall off.

The illustrious Gotamo is uncivil.—O Brahman, there is a cause, and by that cause it may well be said, that the illustrious Gotamo is uncivil. O Brahman, these, viz., taste, the desire for form, sound, smell, taste, and feeling, are separate from Tathágato, and like the palmyra cut up at the root, which has no further existence nor another birth. This is the rule, O Brahman, and by that rule it may well be said, that the Samano Gotamo is uncivil; but not on the account of which you speak.

(1.) A set form in the Pali, used, as there is no relative pronoun. More lit: "By what was Bhagawá? By that he came."

(2.) Tathágato—Various meanings, as, "he who thus has departed," or, "he who thus came." The Teacher.

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The illustrious Gotamo is destitute.—O Brahman, there is a cause, and by that it may well be said, the Samano Gotamo is destitute. O Brahman, these, viz., food (objects) for form, sound, smell, taste, and feeling are separated from Tathágata, and like the palmyra cut up by the roots, which has no further existence nor future birth. This is the cause, O Brahman, and by that it may well be said, the Samano Gotamo is destitute; but not on the account of which you speak.

The illustrious Gotamo is unpractical.—There is a rule, O Brahman, and by that it may well be said, that the Samano Gotamo is an unpractical person. I declare, O Brahman, my unpractical state. I declare the non-practice of the various kinds of sins and demerits connected with bodily misdemeanour, verbal misdemeanour, and mental misdemeanour. This is the rule, O Brahman, and by it it may well be said that the Samano Gotamo is an unpractical person; but not on the account of which you speak.

The illustrious Gotamo is an exterminator.—There is a rule, O Brahman, by which it may be well said of me, that the Samano Gotamo is an exterminator. I declare, O Brahman, my extermination. I declare the extermination of the various kinds of sins and demerits connected with desire, hatred, and ignorance. This is the rule, O Brahman, and by this rule it may well be said of me, the Samano Gotamo is an exterminator; but not on the account of which you speak.

The illustrious Gotamo is a despiser.—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a despiser. I despise, O Brahman, the arrivals at the various kinds of sins and demerits arising from evil deeds, evil words, and evil thoughts. This is the rule, O Brahman, and by that rule it may well be said of me, that the Samano Gotama is a despiser; but not on the account of which you speak.

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The illustrious Gotama is a subjugator.—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a subjugator. I declare, O Brahman, the subjugating Dhamma. I declare the subjugating Dhamma of the various kinds of sins and demerits connected with evil desire, hatred, and ignorance. This is the rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is a subjugator; but not on the account of which you speak.

The illustrious Gotamo is an ascetic (1.)—There is a rule, O Brahman, and by that rule it may well be said of me, the Samano Gotamo is an ascetic. I declare, O Brahman, the ascetism (literally scorching) of the course of sins and demerits. I declare, O Brahman, the scorchings of evil deeds, evil words, and evil thoughts. To any person is there the renunciation of the courses of sins and demerits, as the palmyra tree cut up by the root has no existence and no other birth? I declare that ascetism. To Tathágato, O Brahman, are the scorchings and renunciations of sins and demerits, as the palmyra tree when cut up by the roots has no being nor future birth. This is the rule, O Brahman, and by that rule it may well be said of me, that Samano Gotamo is an ascetic; but not on the account of which you speak.

The illustrious Gotamo is excluded from birth.—There is a rule, O Brahman, and by that rule it may well be said of the Samano Gotamo, that he is excluded from birth. As to any person, O Brahman, there are exclusions from another fœtus, another state, and another birth, like the palmyra cut up by the roots, which has no more being nor future birth. I declare that exclusion from birth. To him (to me) there are exemptions from becoming a fœtus in the womb, another state,

(1.) Ascetic.—Pali තපසො a scorcher, a burner, with reference to bodily desires, &c.

and another birth, as the palmyra cut off at the roots has no future existence nor future birth. This is the rule, O Brahman, and by that rule it may well be said, that the Samano Gotamo is excluded from birth; but not on the account of which you speak.

O Brahman, as the hen when sitting on 8, 10 or 12 eggs, having warmed them and turned them, the one from her brood who first either with his bill or claws breaking the shell comes with health out of it,—what do you call him? The elder or the younger? O virtuous Gotamo, it is proper to call him the eldest; he is the eldest.

In the same manner, O Brahman, I, having split the shell of ignorance connected with the received shell of folly and existence, am alone in this world the incomparable, the true, the omniscient and illustrious Buddha. That I, O Brahman, am supreme and chief of the world. By me, O Brahman, was begun untiring effort, durable, fixed, and unerring memory, a subjugated body in which lust was conquered, and a peaceful heart having only one object (in view). That I, O Brahman, arrived and dwelt in the First Jhána, (1,) having become exempt from desire, and a sinning nature, (with which Jhána is connected) reason, investigation, and the pleasure of isolation. And having surmounted reason and investigation, I arrived at and dwelt in the Second Jhána, connected with clearness of intellect, mental effulgence, the relinquishment of reason and investigation, and the joy and pleasure arising from mental tranquillity. Having subjugated joy, I arrived at and dwelt in the medium state—possessed memory, fixity of mind, and bodily ease, and that which the Rahats call the delightful

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(1.) Jhána.—A state of knowledge. There are four Jhánas, the nature of which both in Brahmanism and Buddhism is very similar.—See *Wilson, Dhayàna.*

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abode of indifference and mind; and thus I arrived at and dwelt in the Third Jhána. I (then) arrived at and dwelt in the Fourth Jhána, connected with the extinction of former joys and sorrows, the extinction of former pleasures and pains, which has neither sorrow nor joy, (but) the purity of heart which arises from isolation.

Thus, when I had subdued, purified, cleansed, washed, separated from lusts, rendered soft, prepared for good action, and made my heart firm, I bent my mind to the recollection of former states (of existence). In what manner? 1 birth, 2 births, 3 births, 4 births, 5 births, 10 births, 20 births, 30 births, 40 births, 50 births, 100 births, 1,000 births, 100,000 births, various destructive kalpas, various kalpas of formation; in such and such a place there was such and such a name, such a tribe, such a colour, such a possessor of food, and endured such pleasure and pain; and so he (I) having arrived at old age, departed from that state, and was born in such and such a place, and was of such a name, such a tribe, such a class, such a proprietor, and endured such pleasure and pain. And thus having reached the end of life, departed from that state, and was born here.

In this manner I remember various prior states of existence. By me, O Brahman, in the first watch of the night was attained the first (gradation) of wisdom. Ignorance departed, and wisdom was attained; darkness fled, and light was produced. In a certain way, with a fixed memory, and the purpose of subjugating desires, and separated from lust, to me, O Brahman, came the first Great achievement, as the chick comes out of the shell; and so that I, when I had established a peaceful, pure, clear, abstract, separate from defilement, and a good-natured heart, bent my mind to the deaths and births of animals.

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That person (I) with a divine, clear, and superhuman eye behold beings. I know beings who die, are born, are debased, excellent, of good report, of ill report, of good disposition, of ill disposition, according to the nature of their actions; that certainly these creatures, O fortunate one, who are addicted to evil actions, evil words, and evil thoughts, who are revilers of Rahats, heathens, and partakers of the actions of heathens—these, on the dissolution of the body, after death, are born in the Apáya (1), Duggati (2), Winipáta (3), and Niraya (4) hells; and these creatures, O fortunate one, who are practised in good deeds, good words, and good thoughts, who are not revilers of Rahats, pure religionists, and partakers of the actions of those religionists—these, on the dissolution of the body, after death, are born in the good and heavenly world. So I perceive with the divine, clear, and superhuman eye, creatures, and know creatures who die, are born, are debased, excellent, of good report, of ill report, of good disposition, of bad disposition, according to the nature of their actions. By this person, me, O Brahman was attained, the Second Wijjá (5); ignorance was dispersed, and Wijjá produced; darkness fled, and light came. In this manner, to me, O Brahman, who was industrious, active, and dwelling apart, happened the second Exodus, as the chick bursts from its shell. That I, when I had thus established a peaceful, pure, clear, abstract, separate from defilement, and a good-natured heart, bent my mind to the wisdom of the extinction of sensual desires. I knew that this is sorrow from its very nature. I knew

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(1.) Apáya.—Apa, not; aya, ease.
(2.) Duggati.—Du, bad; gati, nature or disposition.
(3.) Winipáta.—Wi, intensive prefix; ni, ditto; pata, a falling.
(4.) Niraya.—Nir, not; aya, good fortune.
(5.) Wijjá.—An advanced state of knowledge.

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from its nature that this is the *cause* of sorrow. I knew from its nature that this is the *extinction* of sorrow. I knew from its nature that this is the *means* for the extinction of sorrow. I knew from their nature these are sensual desires. I knew from its nature this is the *cause* of sensual desire. I knew from its nature this is the *extinction* of sensual desire. I knew from its nature that this is the *means* of the extinction of sensual desire. To that person, me, who thus knew and saw, happened the deliverance of the heart from sensual desires, from the desire of existence, from the desire of external objects, from cleaving to ignorance, and as regards emancipation came wisdom; and I knew the Brahmachariya which is called the wasted state, how it is effected, and that afterwards it will not be so and so. O Brahman, to me, in the last watch of the night came the Third Wijjá; ignoranee departed, and knowledge was produced, darkness fled, and light came. To me, O Brahman, in this manner, who was industrious, active, and dwelling in seclusion, happened the Third Exodus, as the chick bursts forth from its shell.

When he had thus spoken, Weranja Brahman said this to Bhagawá:—The illustrious Gotamo is excellent; the illustrious Gotamo is supreme. It is refulgent, O Gotamo; it is refulgent, O Gotamo! As by any means an inverted thing may be set upright, or a secret revealed, or to one who has erred the path be shewn, or in darkness a lamp may be lit and carried, or a figure shewn to the eye of him who sees; just so, in various ways, the Dhamma is proclaimed by the illustrious Gotamo. I go to the Refuge (1) of that illustrious Gotamo, and to the Dhamma and company of Bhikkhus. May the illustrious

(1.) Refuge.—Sarana, from sara "to go." This form is used by all Buddhists, similarly to prayer by Christians.

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Gotamo receive me as a Buddhist layman; from this day forward, till life shall close, may the refuge be granted me, which I have arrived at, and may I be favoured by the illustrious Gotamo, with the great company of Bhikkhus, observing Was (1) in Weranji. The illustrious Bhagawá assented by being silent. Then Weranja Brahman knowing that Bhagawá had assented, rose from his seat, saluted Bhagawá, and departed, having his right side presented (2).

At that time there was a famine in Weranja; men's minds were distracted, they became like skeletons, their crops failed, and it was not easy by begging to obtain a livelihood. At that time horse-dealers from the North arrived at Weranja, in the Was season, with about 500 horses, and there in the horse-sheds were some measures of gram prepared. The Bhikkhus at dawn of day having robed themselves and taken their bowl and robes, and not having received any alms, came to the horse-sheds, took some measures of gram, pounded and pounded them in a mortar, and eat them. The Venerable Anando having ground on a rock a vessel full of the gram, brought it near to Bhagawá. Bhagawá ate it. Bhagawá, hearing the sound of the mortars (and pestles)—(knowing a matter Tathágatás enquire, knowing a matter they do not enquire; knowing the time they enquire; knowing the time they do not enquire; purposely Tathágatás enquire, not without a purpose, but for removing the cause of there not being a purpose to Tathágatás. There are two modes in which the wise Bhagawás question the Bhikkhus (saying) Shall we preach the Dhamma, or promulgate the Commandments to the disciples?)—Then Bhagawá called the

(1.) Was; lit. rain.—A season of seclusion among Buddhist Priests for a period of three months.

(2.) A respectful form of going out of the presence of a dignitary.

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Venerable Anando, What is this pounding noise? Then the Venerable Anando made known the matter to Bhagawá. Very well, very well, O Anando, mankind will think that by you virtuous men victory was gained over grain, meat, and rice.

Then the Venerable Great Moggaláno (1) came to the place where Bhagawá was, and having arrived and reverently saluted Bhagawá, sat down on one side, and the Venerable and Great Moggaláno who was seated on one side, said this to Bhagawá:—There is now a famine, O Lord, in Weranja, people are distracted and reduced to skeletons, the crops have failed, and it is by no means easy to gain a livelihood by gleaning (begging). O Lord, underneath the surface of the Great Earth there exists (something) comparable to small drops of honey, and there being no bees, it will be good. Is it good, O Lord, may I overturn the earth? The Bhikkhus will then eat that edible crust of the earth. There are creatures, O Moggaláno, in the earth. How will you treat them? I will preserve the creatures, O Lord (by making another world), and how many creatures soever there may be in this world, I will collect and place them there, and with one hand I will overturn the earth. It is not proper, O Moggaláno; do not wish to overturn the world; the creatures may experience discomfort. Very well, O Lord, shall the whole company of Bhikkhus go to the north to ask alms? It is not proper, O Moggaláno; do not wish that all the company of Bhikkhus should go to the northern continent to collect alms.

Afterwards this kind of thought and reasoning happened to the Venerable Sáriputtoo who was retired and in solitude:—How is it that the Brahmachariya of such Buddho Bhagawás

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(1.) Moggalláno.—One of the two Chief Priests of Buddha, who attended him throughout his ministrations.

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continued not for a long time, and how was it that the Brahma chariya of such Buddho Bhagawás continued a long time? Afterwards the Venerable Sáriputtoo at eventide coming forth from his solitude, came to the place where Bhagawá was, and having reverently saluted Bhagawá, sat on one side. The Venerable Sariputtoo who was seated on one side, said this to Bhagawâ. Here to me, O Lord, who was in secret and solitude, came this kind of thought and investigation: Which of the Buddho Bhagawás' Brahmachariya did not continue for a long time; and of which of the Buddho Bhagawás did the Brahmachariya continue for a long time? Of which of the Buddho Bhagawás, O Lord, did the Brahmachariya not continue for a long time? and of which of the Budho Bhagawás Brahmachariya did continue for a long time?

O Sariputtoo, the Brahmachariya of Wipassa Bhagawá, of Sikhi Bhagawá, and of Wessabhu Bhagawá was not of long duration; and the Brahmachariya, O Sariputtoo, of Kakusanda Bhagawá, of Konágama Bhagawâ, and of Kasappa Bhagawá continued for a long time.

O Lord, what was the cause, and what the means by which the Brahmacháriya of Bhagawá Wipassa, of Bhagawâ Sikhi, and of Bhagawá Wessabhu, continued only for a short time?

O Sariputtoo, Bhagawá Wipassa, Bhagawá Sikhi, and Bhagawá Wessabhu became disheartened in declaring their Dhamma at length to their disciples. The Sutta (7), Geyya (8),

(1.)	Wipassi	Buddha.	The 19th	Buddha of this system.
(2.)	Sikhi	do.	20th	do.
(3.)	Wessabhu	do.	21st	do.
(4.)	Kakusandha	do.	22nd	do.
(5.)	Kanagamo	do.	23rd	do.
(6.)	Kassapo	do.	24th	do.

(7.) Sutta, oral declaration.

(8.) Geyya, a kind of mixed composition of prose and poetry.

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methodical compositions, stanzas, pleasing words, their revealed births, wonderful doctrines, and dialogues were few; instructions and discipline were not imparted to the disciples, and the Páti Mokkha (1) was not shewn; and from the disappearance of these Buddho Bhagawás, and from the disappearance of their contemporary disciples, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, their Brahmachariyas quickly became extinct. As in any way, whatsoever, O Sáriputtoo, when flowers of various kinds are placed on a shelf without being strung together, the wind shakes, scatters, and strews them about. What is the cause of that? Because they are not united by a string. Just so, O Sáriputtoo, from the disappearance of those Buddho Bhagawás, and the disappearance of the disciples contemporary with those Buddhos, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, their Brahmachariya quickly became extinct.

These Bhágawás became not weary of declaring, advising perfectly, the hearts of their disciples. O Sáriputtoo, at a former time, the Blessed, the Sanctified, the True and Omniscient Wessabhu Buddho, in a certain fearful jungle, knowing intimately their hearts, exhorted 1,000 Bhikkhus:—Reason thus; thus ye must not reason; thus consider; thus ye must not consider; remove this; being thus situated, remain. Then to Sariputtoo and the 1,000 Bhikkhus who had been thus exhorted and admonished by the Blessed, the Sanctified, the True and Allwise Wessabhu, came deliverance of their hearts from the desire of existence. There, O Sariputtoo, to that

(1.) Páti Mokkha:—a book in the Winiya Piṭaka, containing rules on monasticsm.

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fearful jungle, happened a wonder. Any person who entered that jungle, if he were not free from desire, all his hair stood on an end. This was the *cause*, O Sariputtoo, and this the *means* of the Brahmachariya of Bhagawá Wepassi, Bhagawá Sikhi, and of Bhagawá Wessabhu continuing for a short time only.

What, O Lord, was the *cause*, and what the *means*, by which the Brahmachariya of Bhagawá Kakusandho, of Bhagawá Konagama, and of Bhagawa Kassapa, continued for a long time?

O Sariputtoo, Bhagawá Kakusandho, Bhagawá Konagamo, and Bhagawá Kassapo became not weary of explaining their Dhamma at length to their disciples. The Sutta, Geyya, methodical compositions, stanzas, pleasing words, revealed births, wonderful doctrines, and dialogues, were very extensive. Instruction and discipline were imparted to their disciples, and the Páti Mokkha was enunciated. (Therefore) on the disappearance of those Buddho Bhagawás and their contemporary disciples, their subsequent followers being of various names, various tribes, various castes, and various kinds of ascetics, established their Brahmachariya for a long time. As in any way, O Sariputtoo, a number of flowers which are strung together and placed on a board, the wind neither shakes, scatters, nor strews them about. What is the cause of that? Because they are well joined by a string. Just in the same manner, O Sariputtoo, on the disappearance of those Buddho Bhagawás and their contemporary disciples, their subsequent followers being of various names, of various tribes, various castes, and various kinds of ascetics, they established for a long time their Brahmachariya. This, O Sariputtoo, was the *cause*, and this the *means*, of the Brahmachariya of Bhagawá Kakusandho, of Bhagawá Konagama, and of Bhagawá Kassapa, continuing for a long time.

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Afterwards, Sariputtoo having risen from his seat, with his robe covered one shoulder, and worshipped Bhagawá in the place where he was, by joining his hands at his forehead, said this to Bhagawá:—O Bhagawá, this is the time for that; this is a good time for that. May Bhagawá proclaim the discipline to the disciples; may he declare the Páti Mokkha. In some way or other the Brahmachariya will continue for a long time. Wait, O Sariputtoo; wait, O Sariputtoo, Tathágata knows the time. Until that time, O Sariputtoo, the Teacher proclaims not his discipline, nor declares the Páti Mokkha. Until workings of lust descend to some of the priesthood, and till after, O Sariputtoo, the workings of lust have descended to the priesthood, the Teacher does not proclaim the discipline to his disciples, nor the Páti Mokkha, for the destruction of the operations of those lusts. Then, O Sariputtoo, some of the priesthood are not subject to the workings of lust. The priesthood is not yet become experienced nor extensive. O Sariputtoo, when the priesthood has become experienced and extensive, then the operations of desire descend to some of the priesthood, and then the Teacher declares his discipline to the disciples, and proclaims the Páti Mokkha for the destruction of the operations of lust. Then, O Sariputtoo, the operations of lust do not descend to some of the priesthood. The priesthood is not yet become *great.* O Sariputtoo, when the priesthood has arrived at a *great* state, then, the operations of lust descend to some of the priesthood; and then the Teacher declares the discipline to the disciples, and proclaims the Páti Mokkha for the destruction of the operations of those lusts; then, O Sariputtoo, the workings of lust do not descend to some of the priesthood. The priesthood has not yet come to the state of receiving great offerings. When the priesthood has arrived at the state of receiving great offerings; then the

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operations of lust descend on some of the priesthood; and then the Teacher proclaims the discipline to the disciples, and declares the Páti Mokkha for the destruction of the operations of those lusts; and then, O Sariputtoo, the workings of lust do not descend on some of the priesthood. The priesthood has not yet arrived at the *great truths* (of Buddha's doctrine). When the priesthood has arrived at the *great truths*, then the operations of lust descend on some of the priesthood, and then the Teacher proclaims the discipline to the disciples, and declares the Páti Mokkha for the extinction of the operations of those lusts. O Sariputtoo, the company of Bhikkhus being faultless, separate from evil, reformed, pure, settled in merit, among these 500 great Bhikkhus the least of them is arrived at Sowan path, delivered from extinction, having Nirwana as a certainty; also the future paths.

Afterwards Bhagawá said to the venerable Anando, That which I intend to declare will henceforth become a custom. If any one has been invited to pass the Was season, he must not depart without informing (him who invited him). O Anando, let us go and inform Weranja Brahman. Just so, O Lord, answered Anando to Bhagawá. Then Bhagawá having robed himself, and taken his bowl and robes, with Anando as his attendant, came to the place where Weranja Brahman's house was, and having arrived, sat on the prepared seat.

Then Weranja Brahman came to the place where Bhagawá was, and having arrived and reverently saluted Bhagawá, sat on one side. Then Bhagawá said this to Weranja Brahman who was seated on one side: O Brahman, we have completed the Was, to which you have invited us. We inform thee that we desire to depart to journey in inhabited districts. Truly, O virtuous Gotamo, you were invited by me for the

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Was season; but I have not given anything which may be proper to bestow. I did not give, not because I had it not, nor because I did not wish to give. When can this be done by the laity with their many duties and cares? May the illustrious Gotamo consent to come with the company of Bhikkhus to partake of food to-morrow? Bhagawá by silence gave consent. Afterwards Bhagawá having declared a doctrinal speech to Weranja Brahman, implanted it in his heart, produced a desire (towards it), and made him satisfied (with it), arose from his seat, and departed.

Afterwards, when the night had gone, Weranja Brahman having provided proper and suitable food, made known the time to Bhagawá (saying), O Lord, virtuous Gotamo, the meal is ready. Then Bhagawá, in the morning, having robed himself and taken his bowl, and robes, came to the place where Weranja Brahman's dwelling was, and having arrived, sat on the seat provided for him, with the company of the Bhikkhus. Then Weranja Brahman having provided with his own hands food for the Bhikkhus and their chief, Buddha, which food was delicious, fit, and suitable to be eaten,—when Bhagawá had eaten, and the bowl was put aside, Weranja clothed Bhagawá with three robes, and each of the Bhikkhus with a pair of cloths. Afterwards Bhagawá having declared a doctrinal speech to Weranja Brahman, implanted it in his heart, produced a desire (towards it), and made him satisfied (with it), arose from his seat, and departed. Afterwards Bhagawá having resided in Weranja as long as he wished, without going to Soreyya, Samkassam, or Kantakujja, came to the place where the river Páyaga was, and having arrived and crossed over, came to Benares, and having dwelt as long as he wished there, came to Wesali city, and according to custom, dwelt there, in the Rock Hall in the great jungle near Wesali.

The Weranja Bana portion is finished.

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No. II. *Parájika Book.*

There was at that time a village not far from Wesali, called Kalanda village. A chetty, Sudinno, the son of Kalanda lived in it. At that time, Sudinno of Kalanda, from some cause or other, went to Wesali with several of his companions. On that occasion Bhagawá was seated in the midst of many of his attendants preaching the Dhamma. When Sudinno of Kalando had seen Bhagawá seated in the midst of his attendants, and preaching the Dhamma to him, it thus happened (he thought thus)—It will be good if I also hear this Dhamma. Then Sudinno came where the crowd was, and sat down on one side, and to Sudinno, who was seated on one side, came this thought:—By some means or other I have heard the Dhamma proclaimed by Bhagawá; (but) it is not easy to practise the truly complete, holy, and pure, Brahmachariya, by those who are householders, and dwell in the lay state. It is good therefore, if I having shaven my head and beard, assumed the yellow robes, and renounced the lay state, become a mendicant cleric. Then that company, when it was well instructed, had well taken to heart, was interested, and having appreciated the Dhamma, rose from their seats, reverently saluted Bhagawá, and departed keeping their right side towards (Buddha.)

Then Sudinno, not long after the company had arisen, went to the place where Bhagawá was, and having arrived, and reverently saluted Bhagawá, sat on one side. Sudinno, who was seated on one side, said this to Bhagawá:—By

(1.) Sudinno is always called the son of Kalando, throughout the narrative, but I have omitted it.

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some means or other, O lord, I have heard the Dhamma declared by Bhagawá, (but) it is not easy to practise the truly complete, holy, and spotless Brahmachariya, by those who are householders and dwell in the lay state; it is good, therefore, if I, having shaven my head and beard, assumed the yellow robes, and renounced the lay state, become a mendicant cleric. May Bhagawá ordain me! Hast thou, Sùdinno, obtained the consent of thy mother and father, to renounce the lay state and become a mendicant cleric? I have not, O Lord, obtained the consent of my mother and father to renounce the lay state and become a mendicant cleric. O Sudinno, Tathágato does not ordain him who has not obtained the consent of his mother and father. He said, I, O Lord, will do so, since my mother and father may consent to my renouncing the world and becoming a mendicant cleric.

Then Sudinno, having finished whatever he had to do in Wesáli, went to Kalanda village, where his mother and father were, and having arrived there, said this to his mother and father:—O mother, O father, by some means or other, I have heard the Dhamma preached by Bhagawá, (but) it is not easy to practise the truly complete, holy, and spotless Brahmachariya, by those who are householders, and dwell in the lay state. I wish to receive tonsure, assume the yellow robes, and become a mendicant cleric, separate from the laity. Grant permission to become a mendicant cleric, separate from the liaty. When he had thus spoken, the mother and father of Sudinno said to Sudinno, O thou child, Sudinno, who art dear (to us); thou hast pleasure, and hast been tenderly nourished, thou hast not experienced any sorrow. Even by death we cannot desire your separation. What! shall we then consent, while you are alive, that you should separate from the laity, and become a mendicant cleric?

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And so the second time the mother and father of Sudinno said to Sudinno, Thou art, O child Sudinno, our only son, well-beloved, surrounded by pleasures, and tenderly nourished. Thou art unacquainted with grief. And the third time, Sudinno said to his mother and father:—O mother, O father, by some means or other, I have heard the Dhamma proclaimed by Bhagawá, (but) it is not easy to practise the holy, complete, holy, and spotless Brahmachariya, by those who are householders and dwell in the lay state. I wish (therefore) having shaven my head and beard, assumed the yellow robe, and separated from the laity, to become a mendicant cleric. Give permission that I may separate from the world, and become a mendicant cleric. And the third time the mother and father of Sudinno said this to Sudinno:—Thou art, O child, our only son, well-beloved, surrounded by pleasures, tenderly nourished, and unacquainted with any grief. Even by death we cannot desire to be separated from you. What then! shall we consent, while you are still living, that you should separate from the laity, and become a mendicant cleric.

Then Sudinno thought:—My mother and father do not consent that I should become a mendicant cleric, separate from the laity: and fell down there on the bareground (saying) Either here will I die, or become a mendicant cleric. Then Sudinno did not partake of one meal, 2 meals, 3 meals, 4 meals, 5 meals, 6 meals and 7 meals. Then the mother and father of Sudinno, said this to Sudinno:—Thou art, O child, our only son, well-beloved, surrounded by pleasures, tenderly nourished and unacquainted with any grief; even by death we cannot desire separation from you. What then, shall we consent, while you are still alive, that you should separate from the laity, and become a mendicant cleric. Get up, O child, Sudinno, eat and drink, and surrounded by your companions

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eating, drinking, with your retinue enjoying yourself, and performing merits, become cheerful. We do not consent to your separation from the world, and that you should become a mendicant cleric. When that was said, Sudinno was silent; and the second time, &c. And the third time also, the mother and father of Sudinno said this to Sudinno :—Thou art, O child Sudinno, our only son, well-beloved, surrounded with pleasures, tenderly nourished, and unacquainted with any grief. Even by death we cannot desire separation from thee. What then! shall we consent, while you are still alive, that you should separate from the lay state, and become a mendicant cleric? Get up, O child Sudinno, eat and drink, and surrounded by your companions, eating, drinking, with your retinue enjoying yourself, and performing merits, become cheerful. We do not consent to your separation from the world, that you should become a mendicant cleric. And the third time Sudinno, the son of Kalando, was silent.

Then the companions of Sudinno went to the place where Sudinno was, and having arrived, said this to Sudinno :—Thou art, O friend Sudinno, the beloved and only son of thy mother and father, endeared, surrounded with pleasures, tenderly nourished, and established in ease. O friend Sudinno, thou hast not known any grief; and by death even, your mother and father do not desire your separation. What then! will they consent, while you are alive, that you should separate from the world, that you may become a mendicant cleric?

Get up, O friend Sudinno, eat and drink, and surrounded by your companions, &c.—*Vide supra.*

When they had thus said, Sudinno was silent; and the second time, &c.; and the third time, &c., &c.

And the third time also Sudinno was silent. Then the companions of Sudinno went to the place where the mother

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and father of Sudinno were, and said this to the mother and father of Sudinno:—O mother, O father, that Sudinno, fallen on the bare earth, says, Either here I will die, or receive ordination. If ye do not give leave to Sudinno to separate from the world, and become a mendicant cleric, he will die there; (but) if you give permission to Sudinno to separate from the world, and become a mendicant cleric, you will see him again; and if he does not delight in separation from the world, and the state of a mendicant cleric, another disposition will come to him, and he will return again to this place. Give permission to Sudinno to become a mendicant cleric, separate from the laity.—We consent that our child, Sudinno, shall become a mendicant cleric, separate from the laity.

Then the companions of Sudinno went to the place where Sudinno was, and having arrived, said this to Sudinno:—Get up, O friend Sudinno; thou art permitted by thy mother and father to forsake the world, and become a mendicant cleric. Then Sudinno said:—I am permitted by my mother and father to separate from the world and become a mendicant cleric; and being glad, well pleased, joyful, and rubbing his body with his hands, he rose up.

Afterwards, Sudinno having for several days strengthened himself, went to the place where Bhagawá was, and having arrived and saluted Bhagawá, sat down on one side. Sudinno who was seated on one side said this to Bhagawá:—I am permitted, O lord, by my mother and father to separate from the world, and become a medicant cleric. May Bhagawá ordain me. Sudinno received ordination (Sámanera) (1) and (2) Upsam-

(1.) Sámanera.—A clerical novice, whose age must be at least eight years to receive ordination.

(2.) Upasampadá.—A superior priest, not under twenty years of age.

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padá, near Bhagawá; and the venerable Sudinno having subjugated his desires, became a dweller in the wilderness, a mendicant, a wearer of castaway garments, and a methodical beggar (1) (*i. e.*, one who asks from every house) and resided near a certain Wajji village.

Afterwards there was a famine in Wajji, men's minds were distracted, they were reduced to skeletons and every thing sown become blasted. It was not easy, therefore, to gain a living by gleaning (alms-asking). Then this thought came to the venerable Sudinno:—In this Wajji is a famine, men's minds are distracted, they are reduced to skeletons, and the crops are blasted. It is not easy, therefore, to get a living by gleaning, (but) I have many relatives in Wesáli who are rich, very wealthy, great proprietors, and have more than sufficient gold and silver, superabundant means and enormous quantities of grain, &c. It is good if I reside near my relatives. My relatives on my account will bestow gifts and perform merits; Bhikkhus will be benefited, and I shall not become weary in begging. Then the venerable Sudinno having rolled up his mat and taken his alms-bowl, and robes, departed for Wesáli and dwelt there after the *former* (2) custom. Then the venerable Sudinno dwelt in the great Wesáli jungle near the great Rock hall. The relatives of the venerable Sudinno heard that Sudinno had arrived at Wesáli, and they brought and presented about 60 vessels of rice to the venerable Sudinno. Then the venerable Sudinno having divided the 60 vessels of cooked food among the Bhikkhus, dressed in the early morning, and taking his bowl and robes, entered the village of Kalando.

(1.) A command given by Bhagawá to his clerics, that they should omit no house when alms-asking.

(2.) Appointed.

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As he was methodically collecting alms in Kalando village, he came where his father's house was, at a time when a female servant of the relatives of the venerable Sudinno was thinking about throwing away some stale rice, the remains of the previous evening meal. Then the venerable Sudinno said to the servant-maid of his relatives:—If you have a throwing away Dhamma (purpose) O sister, put it into my bowl. The servant girl of the venerable Sudinno's relatives put the stale rice which was left from the previous evening meal into the bowl, and recognized the marks of his hands, feet, and voice. Then the maid-servant of the relatives of the venerable Sudinno went to the place where the mother of the venerable Sudinno was, and having arrived, said this to the mother of the venerable Sudinno:—What do you think! Our master Sudinno has come.—Do you speak the truth, you wench? If so, I will emancipate you.

Afterward the venerable Sudinno ate the stale rice in a retired place. The father of the venerable Sudinno coming home from his work, saw the venerable Sudinno eating the stale rice in a retired place, went to the place where the venerable Sudinno was, and having arrived, said this to the venerable Sudinno:—Truly, O child Sudinno, will you eat stale rice? Truly, O child Sudinno, it is proper to go to your own house.—I went to your house, and there I received this stale rice. Then the father of the venerable Sudinno having taken hold of the arm of the venerable Sudinno, said this to the venerable Sudinno:—Come, O child Sudinno, we will go to the house. Then the venerable Sudinno went to the place where the house was, and having arrived, sat on the seat spread out for him. The father of the venerable Sudinno said to the venerable Sudinno,—Eat, O child Sudinno. Not so, O layman, I have eaten my food for to-day.—Consent, O child

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Sudinno to eat rice to-morrow! The venerable Sudinno by silence assented. Then the venerable Sudinno having risen from his seat departed.

Then the mother of the venerable Sudinno, after that night, having smeared the floor with new cowdung and caused to be made two heaps for him, one of gold coins, and the other of gold,—those two offerings were so great that a man on this side sees not a man on that; *et vice versa*,—she covered over those heaps with mats, prepared a seat in the middle, suitably surrounded (ornamented) them, and called the former wife of the venerable Sudinno. Now, O woman, put on those ornaments, and beautify yourself in a manner most pleasing to Sudinno.—Just so, O lady; answered the former wife of the venerable Sudinno to the mother of the venerable Sudinno.

The venerable Sudinno at dawn having clothed himself and taken his bowl and robes, went to the place where his father's dwelling was, and having arrived, sat on the prepared seat. Then the venerable Sudinno's father came where the venerable Sudinno was, and having uncovered the heaps, said this to the venerable Sudinno:—O child Sudinno, these are thy mother's property, the woman's dowry, that which is proper to be given to the female. The father's property is separate—our ancestors' too is separate; O son Sudinno, having disrobed yourself, you may receive this property, and perform meritorious actions. O father, I cannot attempt it, I am unable. I having a desire to the Brahmachariyat, will practise it. So the second time, &c., &c.; and the third time also the father of the venerable Sudinno said to the venerable Sudinno:—This is your mother's property, which was given as her dowry at marriage. The father's property is separate, and the grandfather's too. Take these things. O child Sudinno, possess these valuables, and perform merits, having come to the

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lay state. Make up your mind, O Sudinno, to possess this property and perform merits.

Let us say this, O layman, if you will not become angry.—Say, O child Sudinno, said the father. Well then, O layman, get a large sack, fill it with the gold coins and the gold, put it into a cart, and throw it into the current in the middle of the river. If it be asked why. On account of these things may arise either fear, trembling, horripilation or trouble in keeping it. Then neither of these will happen to thee. When he had thus spoken, the venerable Sudinno's father became displeased, and said:—O child Sudinno, how can you speak thus?

Then the father of the venerable Sudinno called the former wife of the venerable Sudinno and said:—Because, O woman, you are dear and pleasing, it may be my son Sudinno will obey your word; if so, it will be well. Then the former wife of the venerable Sudinno embracing his feet, said this to the venerable Sudinno:—With what kind of expectation, O dear lord, do you practise the Brahmachariya? (1)—I do not, O sister, live as a celebic for the purpose of receiving a divine female, (said Sudinno.)

Then the former wife of the venerable Sudinno said:—From this day do you intend to call me sister; and fainted and fell on the floor.

Then Sudinno said to his father:—O layman, give me the food which is proper to be given, but don't bother me.

Eat, O child Sudinno. Then the mother and father of the venerable Sudinno with their own hands provided him

(1.) It appears that in those days men having become dissatisfied with their wives, became ascetics in order to accumulate merits, on account of which they would be able to marry a most beautiful goddess after death. Hence this question of the wife.

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with, and persuaded him to partake of excellent food, until he was satisfied. Then the mother of the venerable Sudinno, when she had provided him with excellent food, and when his bowl was put aside, said this to him:—O child Sudinno, our family is rich, has large possessions, much food, much gold, and silver, much wealth and much grain. Receive all this, O Sudinno; to possess these things, and having come to the lay state, perform merits. Come, O child Sudinno, possess these things, and perform merits.—O mother, I will not attempt it; I am not able; (for) with great desire I practise the Brahma-chariya. And the second time, &c. And the third time also the mother of the venerable Sudinno said to the venerable Sudinno:—Now there is, O child Sudinno, a rich family, large possessions, much food, much gold and silver, much wealth and much grain. Therefore, O child Sudinno, give seed; do not allow this, that the Lichchhawi (1) should carry off our heirless wealth.

I can do that, O mother, he said. Where do you dwell, O child Sudinno? In the great jungle, O mother, he said. Then the venerable Sudinno having risen from his seat, departed; and the mother of the venerable Sudinno called the former wife of the venerable Sudinno: Now, O woman, whenever you are in your courses, and the menses come, tell me. Yes, O lady, said the wife of the venerable Sudinno to the mother of the venerable Sudinno. Then the wife of the venerable Sudinno, after no long period, was in her courses, and the menses came; and then she said to the mother of the venerable Sudinno, O lady, I am in my courses, the menses have come. Therefore, O daughter, bedizen yourself with the same ornaments by which you formerly pleased my son

(1.) Lichchhawi, probably Rájputs.

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Sudinno, and gained his affection.—Just so, O lady; answered the former wife of the venerable Sudinno to the mother of the venerable Sudinno. Then the mother of the venerable Sudinno, taking the former wife of the venerable Sudinno, came to the jungle where the venerable Sudinno was, and having come, said this to the venerable Sudinno:—Now, O child Sudinno; now O child Sudinno; our family is rich, has large possessions, much food, much gold and silver, much wealth, and much grain. Receive all this, O Sudinno, and to possess these things, come to the lay state, and to perform merits; come, O child Sudinno, possess these things, and perform merits.

O mother, I will not attempt it; I am unable to do it; with great desire I practise the Bráhmachariya. And the second time, and the third time also the mother of the venerable Sudinno said this to the venerable Sudinno:—Now, O child Sudinno, our family is wealthy, has large possessions, much food, much gold and silver, much wealth and much grain. Receive all this, O child Sudinno, and give seed. Do not allow this, that the Lichchhawi should carry off our heirless wealth. I can do that, he said;—and having taken hold of the arm of his former wife, and gone to the great jungle, *cohabited* (1) thrice with his former wife; the discipline at that time having not been declared, and he not knowing that it was wrong. From that time she conceived. (Then) earthly deities caused this sound to be heard:—Certainly the company of the Bhikkhus is faultless, and free from evil, (but) by Sudinno a fault has been committed, and evil begotten. The gods of the Chátu Mahá Rájika worlds having heard the sound of the earthly deities, caused that sound to be heard, &c. The Táwatimsa

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(1.) Did "Methuna Dhamma," the name of the first Párájiká.

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gods, &c. The Yáma gods, &c. The Tusitá gods, &c. The Nimmána rati gods, &c. The Paranimmita Wasawatti gods, &c. And the Brahmakáyiká gods caused this report to be heard:—Certainly the company of the Bhikkhus is faultless, and free from evil, (but) by Sudinno a fault has been committed, and sin begotten. At the same moment, and at that very instant, the sound ascended to the Brahma worlds.

Afterwards the former wife of the venerable Sudinno gave birth to a son who had arrived at maturity in her womb. Then the companions of the venerable Sudinno gave the name Bíja (seedling) to his son; to the former wife of the venerable Sudinno, Bija Mátá (the mother of the seedling); and to the venerable Sudinno, Bíja Pitá (the father of the seedling). Subsequently, both (the mother and the son) separated from the world, became mendicant religionists, and attained the state of Rahatship. Then to the venerable Sudinno came perplexity, and he repented, saying:—Certainly, I have sustained losses; certainly it is not profitable to me; certainly it is a bad matter; and certainly there is no gain. (Although) I have become a Bhikkhu of such a perfectly enunciated course of discipline, I shall not be able, to the end of life, to practise the perfect and holy Brahmachariya. In consequence of that perplexity and sorrow, he became thin, ill-favoured, disfigured, sallow, indifferent, morose, and sorrowful.

Then the fellow Bhikkhus of the venerable Sudinno said to the venerable Sudinno:—Formerly, O friend Sudinno, thou wast of a fair colour, of a captivating appearance, of a pleasing countenance, and a good complexion; but now thou art emaciated, ill-favoured, sallow, bent, with veins prominent, unsatisfied, morose, and sorrowful. What! do you not practise, O Sudinno, the Bramachariya, free from desire?

I have practised the Brahmachariya, but not without lust.

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By me a sinful act has been committed, cohabitation with my former wife. I am perplexed on account of it, and much grieved. Certainly I have sustained losses; certainly it is not profitable to me; certainly it is a bad matter; and certainly there is no gain. And although I have become a Bhikkhu of the well-enunciated course of discipline, I shall not be able, to the end of life, to complete the perfect and pure Brahmachariya.—O friend Sudinno, you may well be perplexed and sorrowful. You having become a Bhikkhu of the well-enunciated course of discipline, will not be able, to the end of your life, to fulfil the perfect and pure Brahmachariya. O friend, has not the Dhamma, for the abandonment of lust, been declared by Bhagawá in various ways? This is not on the behalf of lust. The Dhamma for separation from lust, not for the fulfilling of lust; the Dhamma for the extinction of lust, not for the operation of lust. Now then, O friend, when Bhagawá has in various ways proclaimed the Dhamma for the abandonment of lust, you are meditating on lust; when the Dhamma for separation from lust has been declared, you are thinking of fulfilling lust, when the Dhamma for the extinction of lust has been declared, you are thinking on the operation of lust. O friend, has not the Dhamma by Bhagawá for the abandonment of lust been declared in various ways—for the subjugation of pride, for the suppression of the thirst (of lust), for the destruction of being, for the extermination of desire, for the refraining from lust, for extinction, and for Niwan? O friend, has it not been declared by Bhagawá in various ways, abandonment of lust, the knowledge of the characteristics of lust, the suppression of the thirst of lust, the excision of lustful thoughts, and the quenching of the burnings of lust?

This, O friend, is neither for the satisfaction of those who are now dissatisfied, nor for the further satisfaction of those

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who are now well disposed. Again, O friend, it is for the further dissatisfaction of those who are still dissatisfied, and for causing a new state to those who are now well disposed. Again, O friend, if it be for the dissatisfaction of those who are still dissatisfied, some of those who are now well disposed, will become of another mind.

Then those Bhikkhus in various ways scoffed at the venerable Sudinno, and made known the fact to Bhagawá.

Then Bhagawá, for that cause, and that subject, caused the company of Bhikkhus to be assembled, and enquired of the venerable Sudinno:—Is it true, Sudinno, that you have cohabited with your former wife? It is true, O Bhagawá. Buddho Bhagawá censured him and said:—O wicked, empty, cross-grained, hideous, irreligious, unsanctified, and worthless man! O vain man, after being initiated in the well-enunciated course of discipline, how now will you be able to practise the perfect and pure Brahmachariya? Has not the Dhamma by me for the abandonment of lust, &c., &c.—*Vide supra.*

It were good for thee, O vain man, thou shouldst place thy private member in a most poisonous serpent's mouth; but it is not so, cohabiting with a woman. It were good for thee if thou shouldst place thy private member in the black serpent's mouth, &c., &c.; in a heap of burning charcoal, &c., &c. What is the reason? From either of those causes, O vain man, you may possibly neither die, nor on the dissolution of the body, by that cause, be born in either of the Apáya, Duggata, Winipáta and Niraya hells.

From this cause, O vain man, after the dissolution of the body, and death, you may be (will be) born in Apáya, Duggata, Winipáta or Niraya hells.

From that cause, O vain man, you will arrive at a sinful nature, an adulterous state, a degraded condition, lecherous

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habits, unclean practices (*lit.* such as require ablutions), secret actions, and cohabitation. O vain man, thou hast been the originator of many sins. O vain man, this is neither for the satisfaction of those who are now dissatisfied, nor for the further satisfaction of those who are well disposed. Then, O vain man, if it be for the dissatisfaction of those who are ill-disposed, some of those who are now satisfied will become of another opinion. Then Bhagawá in various ways censured the venerable Sudinno, and having declared the disadvantages of the slothful man with regard to the difficulties of obtaining a livelihood, of satisfying his innumerable desires, and of quelling his discontent, declared in various ways the privileges of the man of few desires, of the satisfied man, of him who regulates his passions, of him who subdues his longings, of him who has a calm heart, of him who has but few cares, and of him whose energies are awakened; and having declared to the Bhikkhus a Dhamma discourse concerning duties and obligations, he said this to the Bhikkhus:—Now, O Bhikkhus, I will declare the precepts to the Bhikkhus, for ten purposes, viz., for the good of the assembly, for its ease, for the putting to shame sinful-minded persons, for the comfort of expert Bhikkhus, for the regulation of the desires concerning rewards in this life, for the extinction of desires for rewards in a future state, for the satisfaction of those who are ill-disposed, for the further satisfaction of those who are well inclined, for the advantages of those who are established in the true Dhamma, and for discipline. Therefore, O Bhikkhus, receive this precept:—If any Bhikkhu is guilty of cohabitation, he incurs a Párájiká fault, and becomes excommunicate.

So this precept by Bhagawá has been promulgated to the Bhikkhus.

[The conclusion of the Sudinno Bhána.]

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The next instance given is one of beastiality, committed by a Bhikkhu in Wesáli, with a monkey. Many Bhikkhus were witnesses of his crime, and when they charged him with it, he endeavoured to exonerate himself by declaring that Buddha had hitherto prohibited only cohabitation with a woman. Bhuddha, as in in the former case, severely reprimanded him, and declared that if any Bhikkhu cohabits with any kind of beast, from the least to the greatest, he is guilty of a Párájiká fault, and becomes excommunicate.

Very many Wajji Puttaka Bhikkhus in Wesáli having indulged themselves in luxurious eating, drinking and bathing, neglected their meditations, and through ignorance of their imbecility with regard to the observation of the precepts were guilty of Methuna Dhamma. Subsequently they, on account of affection to their kinsman and continued desire, went to the venerable Anando, and said thus to him:—O lord Anando, we have not despised, we have not despised the Dhamma, we have not despised the Priesthood, we have not despised self, and O lord Anando, we have not despised others; (but) we are very unfortunate, and although we have a little merit from having been initiated in this declared course of discipline, yet we shall not be able, till the end of life, to complete the perfect and pure Brahmachariya. Now, O lord Anando, may we receive the cleric state, and the order of Upasampadá, in the presence of Bhagawá; and may we be permitted to pass the first and last watches of the night in contemplation of the revelation of the meritorious Dhamma, and of the orthodox and wise Dhamma. It is good, O lord Anando, declare this to Bhagawá.—Just so; the venerable Anando answered to the Wesáli Wajji Puttaka; and went to the place where Bhagawá was, and having arrived, made known the matter to Bhagawá. —It is difficult, O Anando: Tathágató has not the means either

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as regards the Wajji people or the Wajji Puttakà, of abrogating the promulgation of the Párájikà discipline as regards the clerical body. Then Bhagawá, for that cause and reason, having delivered a Dhamma discourse, called the Bhikkhus and said:—O Bhikkhus! if any Bhikkhu, through ignorance of his imbecility with regard to the observance of the precepts, is guilty of Methuna Dhamma, when he has come (for the purpose of being ordained) is not worthy of being admitted to the Upasampadá order. Any one knowing his imbecility with regard to the observance of the precepts, if he is guilty of Methuna Dhamma, he is fit to be made Upasampadá, when he has come for it. And so, O Bhikkhus, receive this precept:—If any Bhikkhu, through ignorance of his imbecility with regard to the observance of the precepts, is guilty of Methuna Dhamma with any beast, from the least to the greatest, he incurs a Párájiká fault, and becomes excommunicate.

The term *any one* is as follows:—A person of whatsoever degree, of whatsoever race, of whatsoever name, of whatsoever tribe, of whatsoever attainments, of whatsoever conduct, of whatsoever ability, whether an elderly man, or a youth, or a middle aged man;—such *an one* is called *any one.*

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